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THE SPIRIT OF MISSIONS.

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No. 12.

ADVENT AND EPIPHANY APPEAL.

To the Clergy and Laity of the Protestant Episcopal Church :

DEAR BRETHREN:

IN addressing this Appeal to you as "clergy and laity," we venture, first of all, to remind you that these titles imply no difference of obligation to serve the common Master, but simply a difference of means and methods.

"It is required in stewards that a man be found faithful;" and in the Church of Christ no one is less a steward than another. In the largest and truest sense, no one in the Church of Christ is less a minister than another. To minister means simply to serve. The Ministry of Christ must include every soul that belongs to Christ. To this one great Ministry we are all ordained in Holy Baptism. In which one of its departments we shall serve—whether in the department of the Word and Sacraments, or in that of temporal supplies—this is a question which each one must, in the fear of God, answer for himself. But whether a member of the Church shall, or shall not, be in the Ministry at all—this is not an open question for any one. It has been decided. The New Testament certainly recognizes a difference of kind in the work to be done for Christ; but most certainly it recognizes no difference of degree in the obligation to do work of some kind. The consecration required of clergy and laity is one and the same; and the requirement is utterly without concession or compromise in the case of any.

We are moved to emphasize this truth, because of our conviction that without its general and practical recognition in the Church, the future of our missionary work is well-nigh hopeless. Even at the present, instead of being able to add to our undertakings, we are threatened with the dire necessity of reducing those already in hand.

For the human help just now most needed, we turn to those entrusted with what we have called the ministry of temporal supplies. We need money. We are assured that the Church can give it. We appeal to no mere sentiment. We appeal simply to the sense of unquestionable duty. Will the Church look on and see her own soldiers called back from the fields of battle—called back in the very hour when, at so many points, her banners are moving on to victory?

Brethren, we beseech you, let not this thing be. It would be dishonor to the Church. It would be a sin for which not the Church as a corporate

society, but every guilty member of it, would have to give answer before God. In the name of the Master whom we serve, and in the name of the helpless millions toward whom His hand is pointing us, we ask that each will do in this matter what he can—be it much or little. We ask for nothing more. We cannot—looking at the work before us—ask for less.

We should have for the work of the Society, Domestic, Foreign, Indian and Colored, at least *Four Hundred Thousand Dollars* for this present fiscal year.

J. WILLIAMS,
J. S. SHIPMAN, } *Special*
LEMUEL COFFIN, } *Committee.*

WM. S. LANGFORD,
General Secretary,

R. FULTON CUTTING,
Treasurer,
22 Bible House, New York.

MISSION ROOMS, ADVENT, A. D. 1886.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS,

AT ITS MEETING, TUESDAY, NOVEMBER 9TH, 1886.

— THE Board convened for organization at the Mission Rooms. The following elected members were present : The Right Rev. Drs. Stevens, Littlejohn, Dudley and Scarborough; the Rev. Drs. Hoffman, McVickar, Reese, Eccleston, Saul, Smith, Satterlee, Shipman, Swope and Hall, and Messrs. Coffin, Stark, Vanderbilt, Low, Fuller, King, Schoenberger, Mills, Whitlock, Chauncey, and Brown. Members *ex-officio* present were the Right Rev. Drs. Watson and Boone.

— A note was presented from the Rev. William Lawrence, expressing regret at his inability to serve as a member of the Board, and tendering his resignation, which was accepted.

— The Minutes of the Triennial Meeting of the Board of Missions were presented and read by the General Secretary.

— A special committee of five was appointed to report at the next meeting of the Board, suggesting names for the committee to be charged with promoting and aiding the work among the colored people.

— The standing and special committees of the last Board of Managers were continued until the December meeting, and the matters requiring consideration in the meantime were referred to them.

— Communications were received from Bishops in the Domestic field, requesting approval of changes and appointments of missionaries for the quarter ending with November 30th, all of which were approved.

— The election of the officers of the Board was deferred until the meeting in December.

THE ANNUAL REPORTS.

WE should be glad to furnish for judicious gratuitous distribution copies of the Annual Report of the Board of Managers upon Domestic Missions to September 1st, containing reports of all the Missionary Bishops in the United

States, and copies of the similar reports on Foreign Missions containing all the reports of the Bishops abroad.

There will be issued simultaneously with this number of *THE SPIRIT OF MISSIONS* the usual volume of reports which since 1878 (and including last year) have been contained in the November-December number of this magazine. In this volume will be found, besides the reports before mentioned, the Triennial Report of the Board of Managers to the Board of Missions, the Treasurer's report of the whole work of the Society for the year, the reports of the Woman's Auxiliary, the American Church Missionary Society, the Mexican League, the American Church Building Fund Commission and the Church Society for Promoting Christianity amongst the Jews (recognized auxiliaries of the Board); the Report of the Standing Committee of the Board of Managers of the Trust Funds of the Society, the Report of the Treasurer upon the Stated Publications, the table of Parishes contributing, the Act of Incorporation of the Society, and the Constitution as amended by the last General Convention. This complete volume is offered at twenty-five cents a copy (much less than its cost) in the interest of the diffusion of complete missionary information in all parts of the Church.

For the foregoing reports, or for any of the numerous leaflets issued by the Board for gratuitous distribution, the General Secretary should be addressed.

MAKE READY FOR THE COMING ONE.

THIS Advent season summons to preparation in a twofold sense: preparation for the Coming and for the Coming Again. Redemption and judgment are thus brought together in close relation, the coming of the world's Saviour and His coming again as the world's Judge. How few of all earth's children know the joyful sound of the Gospel! The isles wait for Him. The nations which sit in darkness await the herald of the true Light. The Desire of all nations has indeed come, but His sound has not yet gone out into all lands.

Should not this Advent call awaken a slumbering Church to send forth the King's ambassadors, with primitive ardor, bearing the royal message? This Gospel must first be preached as a witness to all nations, and then shall the end be; then the last great day when He who came in lowly guise shall come again in kingly glory. Who shall stand when He appeareth? What account shall each render of talents received? What record shall each servant present of work done in His Name, of sacrifice for His sake, in preparation for His coming? The time is short! The Lord is at hand!

MEETINGS OF THE WOMAN'S AUXILIARY.

THE annual meetings of the Diocesan Branches of the Woman's Auxiliary this year, have been marked by a high degree of fervor and enthusiasm. The meetings in Ohio, Chicago, Pittsburg, Central Pennsylvania, Long Island, Connecticut and Massachusetts were large and earnest, the attendance of several of the Missionary Bishops giving to them an unusual interest. At the meeting in Brooklyn the Bishop of the diocese and several Domestic Missionary Bishops as speakers, with Bishop Boone and the Rev. Mr. Tyng to speak for

Foreign Missions made a full day, and stirred the hearts of the large number of clergy and members of the Auxiliary. In New Haven, the Bishop of Connecticut, with seven Missionary Bishops, spoke, and the meeting is described as "arousing." The Board ought to feel the good effect of these meetings in the offerings to the treasury. The women of the Church are astir for the missionary work, and through their influence we hope the men will be moved to devise liberal things for the progress of our Lord's Kingdom in this land and throughout the world.

A REMEDY FOR AN EVIL.

OUR Missionary Society is not singular in the difficulty which it experiences in getting funds sufficient to meet the growing needs of the work. Most of the other missionary societies complain of a similar lack and of difficulty in supplying it. The *Baptist Home Mission Monthly* in discussing the question proposes a remedy, which will solve the difficulty in every case: It says:

There is a way for supplying needed funds, not only for Home Missions, but for all other needed sacred uses, which, if it could be brought into general exercise, would prove its efficiency, as it now does wherever it is applied. The plan is not new, but it is true to the genius of the Gospel, and of our church life, and the only effectual plan for raising funds for benevolent purposes in the churches. It is for the *pastors* to take the oversight of the work, and feel that on them devolves the responsibility—not of giving the money, not of collecting it even—but of seeing that some systematic plan is adopted and *maintained* for securing contributions in their churches for the leading benevolent objects of the denomination. . . .

We do not advise that the pastor should take his subscription-book and make personal appeals to his parishioners, though some have done this with great success. But we urge that every pastor see to it that *some* method, some *systematic* method, of benevolent contribution be adopted in his church. Almost any plan will do better than no plan. And almost any one will succeed if followed up. Let each pastor propose and adopt the one that seems the best under the circumstances, and then persevere in it with unfaltering fidelity, until something better presents itself. No plan will work itself, and the wisest method ever adopted will fall into disuse and die, unless carefully watched, fostered, and persevered in. And the pastor, as the teacher and leader of the church in all Christian duty, is the one to do this. If he fails, there is a failure of the object, and the church falls back on the shabby and shameful habit of waiting for an agent, to secure a chance collection by a spasmodic effort under an earnest appeal, possibly on a rainy day. Thus the training of the church to one of the highest of Christian virtues utterly fails and is lost sight of, and an important part of the pastor's duty is left wholly undone. A pastor might as well neglect the visitation of the sick, or attendance at funerals, or turn these duties off on others. We do not advise that the pastor should tease, worry, importune his people to give money, even for the best of causes; nor that he should press upon them every conceivable object that may be good. But we do insist that he should see that his people be informed as to the principal causes claiming their benefactions, that they have stated opportunities for contributing to these, and that some systematic method be adopted and *maintained* for the reception of their gifts, and, it may be added, that the whole matter be made a *religious* service, a work done as to God, rather than to man, a Christian duty and privilege.

Now observe, those churches most conspicuous for their benevolence, whether large or small, rich or poor—for that distinction as often belongs to the smaller and poorer churches as to the larger and richer—are those whose pastors wisely and persistently

perform such a leadership as we have suggested. And the contrary is equally true. The measure of the pastor's interest is the measure of the church's benevolence.

A CALL TO WORK.

BISHOP WHIPPLE'S thrilling experience in the recent dreadful railway accident at Rio, Wisconsin, and his narrow escape from a tragic death give a special significance and power to the earnest utterances of the following letter, which is dated "On the Cars," November 22d, 1886:

DEAR BROTHER:

May I write you as I think to myself of the work for our Saviour which is so dear to all Christian hearts. Advent is at hand. Advent means coming. For 1,800 years the Church has been telling her children of the coming of our Lord and Saviour, of that day which so many look for and long for, that day when He who came in humility to be our Saviour shall come to be our Judge. None but God knows how nigh it may be to our door. Whatever other joy or anguish there may be for us in that day of God, we do know that He will say to each of us, "Inasmuch as ye did it or did it not to the least of these My brothers, ye did it or did it not to Me."

The great fact of eternity is the Incarnation. Are these wild, savage red men, these degraded, superstitious black men, these many wandering souls who sit in darkness, children of one God and Father? Is the poorest of these souls, at home or abroad, equally dear to His divine heart? Has He who redeemed us with His precious blood been waiting for His children to lead their brothers out of the dark prison-house; waiting for us to feed these hungering souls at His own banquet of love, waiting to clothe these ragged, sinful ones in the robes of His righteousness to be ready for the marriage-supper of the Lamb? What have *we* done to hasten the coming of His Kingdom? Whom shall I meet there who shall tell me, "It was your alms, your prayers, your efforts which brought me home"? We are living in the most wonderful age of the world's history. There is no land, no people, to which we may not carry the Gospel of Christ. No Christian nation has shared so largely as we in the bounty of God. All providences tell us plainly that we are called to lead on in the work of the eventide of the world. The perils which beset us, the mad cry of men who clamor for a brotherhood without Christ, and the boast of infidels who would dethrone our God, warn as in thunder of the battle. No nation has survived the loss of its religion. It may have been full of superstition, but when it was gone the nation was a wreck.

I was not a home-born son of the Church. I came to it from the hurry of business life, and learned to love it as a child loves its mother. Her mission is to lead perplexed and weary souls out of darkness by the certainty and simplicity of that old, old story of the Creeds which came pealing through 1,800 years. Her strength is that no human theories are placed between the aching heart and the Saviour. She reveals God as a Father, not my Father, not your Father, but, through Jesus Christ, *our* Father, and the way is plain as the open hand and pointing finger of a guide-board, because she does not explain what God has not explained, but rests all duty, all obedience, all sacraments, all life on the love of God in Christ, and says, "Thus saith the Lord." The Church ought to be, and if true to Her Master will be, the Church of the reconciliation. No branch of the Church has been more wonderfully rewarded for her efforts. No body of Christians has been more blessed with wealth, talents, social position and influence. The very condition of Church life in Christ is to live for Christ. We cannot rejoice in His love without loving all He loves. Wealth, social influence will be a millstone about our necks unless used for Him. Ours may be a fate as sad as the Church of old which said, "I am rich and have need of nothing." Our fields are white. Our Bishops are weary with the bleating of lost sheep, and no men or means to send after them.

Brothers, shall we not take away the shame and the sorrow of that empty treasury? Shall not we pray as we never prayed before that God may help us to give ourselves to Him who gave Himself for us, and give of our means as love always gives—until we feel it—for His work? Do we realize all that may be done; nay, that has been done?

In 1860 a dear Christian friend said to me, "I would not speak of Indian missions; they are a perishing savage race; nothing can be done for them; it will end in failure." I did not heed his words. It was dark, dark as midnight, but above the clouds was the tender, compassionate Saviour, and room in His divine heart for all who needed a Saviour. There have been times I could not see a step. Both of our missions were wiped out. The work did not fail. Go to Bishop Hare's missions in Dakota, and see in many a chapel the wild, savage Sioux now sitting clothed, in their right minds, at the feet of Jesus. Go to the Chippeways of Minnesota, and see the Christian homes at White Earth of men who drank deeper of the cup of anguish we pressed to their lips than any Indians on this continent. See what a field is opening among the eight millions of colored men at the South—a people whose loyalty to our race during that awful, cruel war deserves the gratitude of every citizen of our country. With shame and sorrow we read the story of neglect. I wish you could look into the upturned faces of these congregations as they hang on the words of the minister of Christ.

We are the richest nation in the world, and accumulating wealth as no people has ever done. Dare we draw back when more than eight hundred millions of men have not even so much as heard that there is a Saviour? Do not be afraid of failure. The only failure is to fail to do Christ's work. The Bishops of the Church, the Board of Managers have no claims on any one, but there is One who has a claim, and whether we have little or much we dare not refuse Him. For His sake and for the sake of those for whom He died, let us try this year to send out an embassy at home and abroad which shall represent the dignity of the Kingdom of God. "The time is short." We may be doing our last work. We may be giving our last gift. Let the poor give his mite, and the rich give his thousands, and prove our God that He may open the windows of heaven and abundantly bless us.

Pardon this long letter. Since God so mercifully spared my life, I have felt as I never felt before a longing to help you in your blessed work.

Your friend and brother,

H. B. WHIPPLE,

Bishop of Minnesota.

GIVE INFORMATION.

BISHOP BEDELL, in his pastoral relating to the day of intercession for missions, lays emphasis on the importance of the clergy imparting information to their people in regard to the missionary work. He says: "In order that the people may be stirred to devotion it is necessary that they should know not only what to pray for but why they should pray. And therefore it is of the first importance that pastors should inform them by sermons, lectures, and conversation of the present condition of the mission field throughout the world; the need of the Gospel; the progress of the Gospel; the means used for the extension of the Gospel; stating fairly our hopes and encouragements, but not hiding the hindrances and embarrassments, chiefly originating in the parsimony and want of faith of Christians in favored lands."

The Bishop continues by recommending that pastors encourage the people to read the missionary periodicals and especially *THE SPIRIT OF MISSIONS*. We shall do all in our power to further this aim by making *THE SPIRIT OF MISSIONS*

a mirror of the work and a means of fostering interest in it. Specimen copies will be sent to any who may desire to see it themselves or to commend it to others.

BISHOP ELLIOTT'S TRIP TO EUROPE.

THE Church will rejoice to learn that a noble-hearted layman has put it into the power of the Missionary Bishop of Western Texas to act upon the advice given him by his brethren of the House of Bishops, that he should take a much needed rest after his long and trying illness. The Bishop writes out of the fulness of his heart of this in the following letter to the General Secretary of the Board of Managers:

PROVIDENCE, R. I., NOVEMBER 18th, 1886.

DEAR DR. LANGFORD:

One of the best known laymen of the Church, and who administers enormous responsibilities in an imperial way, has put it in my power to go abroad, and although his generosity is such that it clears the way for a long sojourn, I hope to make it only of three months' duration, always with the concurrence of the Board of Managers. This whole matter was managed with a suddenness, a breadth, a consideration so princely, that I felt I was the passive looker-on, where under highest direction, noblest agencies were at work. I am quite sure you go with me in sympathy, and can well understand how before the Giver of all good we feel humbled by such evidences of kindness, received at the hands of one of His almoners. I am free to say such things make me feel very acutely how utterly unworthy I am. I pray that the noble-hearted man who has done this may be blessed by our Heavenly Father in the highest and most precious way, and that I may be strengthened to come back and work the work which it is his hope to enable me by this means to accomplish.

Of course nothing would induce me to go save the fact that I am a sick man and comparatively useless. If God so wills, I hope to return in March so far restored as to do full and earnest work. I go because if this is granted me, and the doctors believe it will be, humanly speaking, of course it will be time saved.

Once before a like-minded and noble friend did this very thing for me when I was in much worse condition than even now, and I came back so improved as to have put in eight years of work. May the peace of God be his. I believe I should have died had it not been for him.

Although therefore it seems fixed that I sail by a steamer of the French line on Saturday, I cannot say *adios* without a word about my field and the general outlook. As to the former, the same kind friend has lifted my burdens for the present by giving me a good sum for immediate needs; and in reply to a statement I made, six or seven dear friends have responded so that I am not going and leaving my brethren without help. Nevertheless I say it to-night, my dear brother, from my heart, that my dearest wish is to go not abroad but to Western Texas. Never does the privilege of working seem so great as when you are useless. Never did the great benefaction of God, in being allowed to work in His behalf come home with such power, or the crying needs of a great, growing country, "mewing its mighty youth," speak like the call of a trumpet, as to-night when I am preparing to turn my back upon it, and go, literally I know not where, in search of health. It warns me of how precious life will seem when it is all done, and so little well done; how we shall long for the privilege of the many, many finishing touches we might give if only we had time; how long for this power to come with the energy derived from an insight into another life, back into this one, to work our dear, dear work for the Lord Jesus, the grandest and most gracious of leaders.

Dear Doctor, call upon the Church once more, as you have again and again. The

cause of missions is more promising, more remunerative spiritually than ever before—your mission fields are governed (I am out of the question, only a poor invalid going to hospital) by men whom this Church can trust to mould the future states and dioceses—they are ready, and forward, and brave, in a plain and honest way to do God's work and to preach the Gospel as this Church has received the same. They do not spare themselves in seeking carefully to administer that which the Church sends them. Let us pray for the gift of the Spirit. O that in this Advent the Church could be seen upon her knees crying with the pleading voice of a mother—a mother praying for her children, for the precious sons and daughters of Zion:

“Come Holy Spirit, Heavenly Dove,
With all Thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.”

So would men give themselves, or their wealth, and a wonderful power of success be seen around us by the light of the Pentecostal flame. Never, I say, was the missionary field more promising nor the outlook finer; never did real work accomplish more than just now, when I am turning my back upon it all. I sometimes hesitate—it might do more to remain sick, than to go and return well, but from this view my friends dissent and I am weak enough to assent to their dissent.

This is more like a sermon than I intended to make it, my dear Doctor, but as it is written, I will send it with every blemish. Hoping (D.V.) to be in Western Texas turning the ecclesiastical sod in March with a red-hot plowshare,

I am affectionately yours,
R. W. B. ELLIOTT.

BRIEF MENTION.

THE Committee of the General Convention on the State of the Church furnish the following statistics: “We find that we now have 49 dioceses and 15 missionary jurisdictions; 71 Bishops and 3,340 other clergy; 344 candidates for Holy Orders; 1,203 lay readers; 4,338 church and chapel buildings; 2,072 mission stations; 101 academies; 13 colleges; 16 divinity-schools; 52 orphanages; 37 homes; 54 hospitals; 9 other institutions; more than 422,649 communicants—38,324 of whom have been added since 1883—and an estimated number of the baptized—more than 155,400 of whom have been baptized since 1883—of more than 1,250,000.”

THERE will be general disappointment in the announcement that the Rev. R. M. Kirby, Bishop-elect of Nevada and Utah, has felt constrained to decline the election. The fact that it is impracticable to secure a meeting of the House of Bishops until the Missionary Council meets in October next will leave that jurisdiction without its own Bishop for another year. Bishop Tuttle, of Missouri, will remain in charge of the work in Utah and Idaho. And Bishop Whitaker, the Assistant-Bishop of Pennsylvania, will retain the charge of the work in Nevada for the present.

THE Missionary Bishops who came to the Atlantic coast after the adjournment of the General Convention, have met with a most hearty welcome, and find their time fully occupied, and more calls for their services than they are able to meet. Nothing so much aids the missionary cause as to see and hear these leaders in the work and to learn from them of the opportunities and encouragements, the hindrances and needs, with which they meet.

SEVERAL Bishops have made the subject of intercession for missions the occasion of pastoral letters to the clergy and laity of their dioceses. This idea of a particular day to

be observed simultaneously by all Christians in all parts of the world in prayer for missionaries in their work and for those who know not the Gospel, is an admirable one, and if in the observance of the day a real effort be made to inform and move all Christian people truly to desire and labor for the coming of Christ's Kingdom, it must bring a blessing with it.

THE Rev. Ellison Capers of South Carolina, was selected by the deputies to the General Convention from the Diocese of Easton for Bishop of that diocese. After giving the subject very careful consideration, Mr. Capers felt himself constrained to decline the honor and the responsibility. The Church-people in the Diocese of Easton have met with a good deal of discouragement in finding a successor to their first Bishop, but it is to be hoped they will continue to persevere. They deserve the best of men, and he must needs be well chosen who is worthy to wear the mantle of Bishop Lay.

THE Rev. Ellison Capers is the Local Agent of this Society in the Diocese of South Carolina. He has recently sent a circular to the clergy of his diocese, requesting them to make collections in this Advent season for Domestic Missions. In this way the necessary means for carrying forward the work may be secured first, by all congregations giving an annual offering to it, and then the increase will come as an intelligent interest is excited and as the responsibility is brought home to each individual. The people must have the opportunity to give afforded to them and the action of the late General Convention places that among the duties of the clergy.

By the recommendation of the committee on the Enrolment Fund the Board of Missions directed that all money which has been or shall be collected for the Enrolment Fund be sent to James M. Brown, General Treasurer of the Fund, 22 Bible House, New York. Will local treasurers and others holding Enrolment money please act accordingly?

THE missionary meetings which were conducted throughout the Diocese of Massachusetts last year, were so successful and gave so much satisfaction that the committee appointed by the Bishop have held a meeting to lay out a plan for another such series of meetings this year. Bishop, clergy and laity co-operate in giving the first place to the missionary work. Other dioceses might well take a hint from the experience of Massachusetts in managing its missionary campaign.

"THE Gospel to the Nations" is the title of a sermon preached by the Rev. L. S. Osborne to his congregation, in Trinity Church, Chicago. The sermon is published, and has been widely distributed. It presents in a forcible manner the obligation of the Church to "convert the nations" in obedience to divine command. It must have weight with those who have thought of Foreign Missions only as they may affect individual souls. There is a much larger aim in the effort to bring whole peoples under the sway of the Gospel, and make the kingdoms of this world the Kingdom of our Lord and of His Christ. It is our part to do the bidding of the Master with faith and courage, while God works by His mysterious providence, and the great hope shall be realized in a nation born in a day. We are able to offer to mail single copies of this sermon to any who may send to us for them.

THE *Independent* says: "Conservative as Episcopalians are, they do not regard their Prayer Book as too sacred for revision, and in their scores of little changes there is just one of importance, and that is an addition to the Litany of the petition, 'That it may please Thee to send forth laborers into Thine harvest,' with the response. The addition of this petition recognizes the great evangelistic work of the Church."

WITH OUR CORRESPONDENTS.

A MISSIONARY in the far West writes: "Our people are poor, but the missions are engaging their interest, and they are beginning to show it. We must pray for the time soon to come when the trite maxim that 'Charity begins at home,' will cease to be an excuse for indifference to the foreign labors of the Church. Such a 'charity' is uncatholic and uncharitable. The idea invariably passes into the act, and not only foreign but local efforts for Church extension suffer from it. It is its own punishment, like most things that violate the broad line of philanthropy and Church Catholicity. It takes time to educate our people up to that scope of Christian duty when there will be no halting in giving of their little for the glory which comes to God in human redemption everywhere, and the immortal honor to every one that helps in so glorious an enterprise."

A RECTOR in Massachusetts, whose deeds justify his words, writes: "What we want is a spirit of consecration among the rich, and a habit of *systematic giving* among the members of the Church in general, every man as he has the means. If you can get the clergy to preach that assiduously the work will move on. I have pegged away at my parish till it now gives 1,500 per cent. more than it used to give when I came. Why cannot other men do the same? It is irksome work, but it is part of our duty to the Church."

A CORRESPONDENT asks, "Have you seen the book 'Our Country'?" We have lately reprinted interesting extracts from that book and would commend it as of great value and interest to the Christian and the patriot. It presents a powerful argument for Domestic Missions. "Our Country" was written by the Rev. Dr. Josiah Strong, of Cincinnati, for the American Home Missionary Society and is published by Baker & Taylor, 9 Bond Street, New York City. Another writer asks for "some book on Foreign Missions." We hardly know how to name a single book on Foreign Missions, as there are so many good ones. Among the later publications, "Foreign Missions," by Dr. Christlieb, is comprehensive. The "Crisis of Missions," by the Rev. Dr. A. T. Pierson, of Philadelphia, is a stirring book. "A Missionary Band: A Record and an Appeal," giving an account of the Cambridge students who went to China, contains a great deal that is suggestive.

A CLERGYMAN in Pennsylvania writes: "My parish, though free and also needy, aims at \$100 per quarter for missions. We work on Bishop Neely's plan of quarterly subscribers for each of the four departments, Domestic, Foreign, Indian and Colored, and are so successful that I wish that plan could be more generally pressed. Before we used it we had difficulty to raise \$100 per year."

SEVERAL of our correspondents this month write in praise of THE SPIRIT OF MISSIONS, and desire that it may reach more readers. A rector in Massachusetts sends fifty-three subscriptions, obtained through a girls' society to which he committed the work with a letter of commendation from himself, whose success far surpassed his expectation. A rector in Central New York says: "I have recently appointed an agent to canvass the parish for THE SPIRIT OF MISSIONS. Would it not be a good thing to get all the rectors to adopt the same plan?" We shall be very glad if this can be done, and we urge the matter upon the attention of our clerical readers. More intelligence upon the subject of missions means more interest and larger contributions. Still another writer argues for a free distribution of THE SPIRIT OF MISSIONS as a means of increasing contributions.

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

THE LAST YEAR IN OREGON.

THE number of clergymen canonically connected with this jurisdiction at present is nineteen. One of these, the Rev. Octavius Parker, has his field of labor, under the direction of the Board of Missions, in the north-western part of Alaska, with head-quarters at St. Michael's I-land, in Norton Sound. No word has reached me from Mr. Parker since he sailed from San Francisco, on the 10th of May, save a few lines from Ounalaska, dated June 20th. He was detained at this point for a few days—2,100 miles from San Francisco, or 700 still from his place of destination. Ten of these nineteen clergymen are missionaries of the Board—five of them laboring in that large portion of our state known as “eastern Oregon,” and five in the Willamette valley, Mr. Booth, at Corvallis, taking in Saquince bay and the region roundabout on the Pacific coast.

Four important stations are now occupied that had been vacant for several years. These are McMinville, in charge of the Rev. J. C. Fair; Oregon City and Albany, in charge of the Rev. F. H. Post; Corvallis and Saquince, under the Rev. Charles Booth; and Canyon City and the John Day Valley, in charge of the Rev. F. J. Vincent. Mr. Booth's charge at Corvallis and Saquince will be self-supporting after the current quarter of this year.

From the reports of the clergy to our recent convocation, and from other sources, I gather the following statistics for the past year: Baptisms, 205; confirmations, 117; communicants, 1,217; Sunday-school teachers, 109; Sunday-school pupils, 1,089; offerings, \$30,497. In this amount is included \$950 raised for the enrolment fund, which

makes our contributions to Domestic and Foreign Missions this year \$1,615. Of this amount \$470.81 came from the children's Lenten offering.

Special effort was made at this season to reach the families scattered through the wide outlying regions east and west by means of “missionary mite boxes.” Many were glad to avail themselves of this almost their only outward “means of grace” and gratefully contributed in this humble way over \$100 to Domestic Missions.

THE EPISCOPAL FUND.

Besides the episcopal residence and the four and a half lots occupied by it, valued at \$15,000, there is a cash fund of \$6,500 bearing interest at eight per cent. Of this amount \$2,677 were raised within the last year. A special effort is now being made to add the stated sum of \$18,000 to this fund by annual “shares” or subscriptions of \$10, running for three years. I have good reason to believe that this effort will succeed. We shall then have a fund that, with reasonable effort, will accumulate at the rate of \$2,000 a year.

SCHOOLS.

With reference to these, little is to be said, except that in each case a good work is being done—not without the natural and not unexpected measure of care and anxiety. There are employed in these four diocesan schools thirty teachers giving instruction to nearly 300 pupils of various ages. About one-third of these are boarders, many of them coming from distant places and from other states and territories. At a recent reunion at the Bishop Scott Grammar School, 115 of its pupils met together to revive the pleasant reminiscences of former days and

strengthen the bonds of friendship for future years.

In the schools of eastern Oregon (Ascension School and Leighton Academy) we have ventured upon something of an experiment in putting down the prices of board and tuition to the lowest possible point. We are well persuaded that this is a desirable thing to do, and yet it entails difficulties and trials that are not so easily overcome.

It will only be by well assured income from endowments or scholarships that these burdens are made easy. I am well persuaded that we could not do a wiser thing if we had the means, than by way of subsidy to bring the benefits of all these schools within the reach of two or three times their present number of pupils.

THE GOOD SAMARITAN HOSPITAL AND ORPHANAGE.

This institution is steadily extending its ministrations to the sick, the strangers and the poor that God's providence day by day lays at our doors. There have been 223 patients treated this year against 169 last year, while the whole service of the hospital has been 8,408 days against 5,267 days last year. Of this whole service, within a fraction of one-third was rendered to free or charity patients. During the year \$1,600 of indebtedness has been paid through the present efficient management; and for the first time for many years the hospital reports itself entirely out of debt. It has a large and valuable property unencumbered with debt, and free beds and endowments amounting to \$20,383. Against this present encouraging condition of things the future has an element of concern in it, in that our income from endowments has gone down from ten to eight per cent., and that we have a whispered intimation that the Woman's Auxiliary can no longer aid us in paying the salary of our matron. If this comes to pass, it will require extraordinary effort, vigilance and economy in its management, for the hospital to meet the growing demands upon it and keep out of debt.

NEW BUILDINGS.

Two new churches have been built and consecrated—St. John's, at Adams, in Umatilla county, and Grace Church, Astoria. The former is the result of praiseworthy efforts of a small number of people, aided by some good gifts from eastern friends, and the latter was accomplished mainly

through a generous bequest of a former devout member of the congregation at Astoria. The congregation of St. Paul's Church, The Dalles, has built a new rectory—a very convenient and comfortable dwelling; and a handsome front building has been added to the small "clergy-house," at Pendleton, making a very commodious and convenient rectory. A separate guild-room has also been built on the opposite side of the church, so that this parish is now well equipped for its work. . . .

I have made my usual summer visitation down the coast by way of the Umpqua, Coos Bay, Port Oxford, etc., to Ellensburg, at the mouth of the Rogue river. The Rev. Wm. Lund labors faithfully in this large and not very encouraging field. In company with the Rev. Mr. Potwine, I have twice visited the extreme southern central part of the state in Klamath and Lake counties, holding services at Fort Klamath, Klamath Indian Agency, Linkville, Bonanza, Poe Valley, Bly, and Lakeview.

The Sacraments of the Church and the rite of Confirmation were administered in these places and the hearts of the scattered members of the fold cheered and comforted. I have also held a series of services in Jackson county, at Ashland, Medford, and Jacksonville, and at Grant's Pass in Josephine county. This continues to be a promising field for permanent work, where two or three congregations could soon be gathered and churches built. Having no missionary for this field and little prospect of obtaining one—besides my own services there—I have from time to time detailed some other clergyman for a visit of two or three weeks, holding as many services as the time would allow and making visits from house to house.

Besides these more extended journeys, I have visited all the missions east of the Cascade and Blue mountains twice, and some of them three times, and have spent several weeks at Ascension School. In these journeyings I have twice crossed the Coast Range of mountains, the Blue mountains sixteen times, and passed through and over the Cascades twenty-two times, travelling many thousands of miles by day and night, in heat and cold, in every conceivable kind of conveyance, not without much weariness and discomfort, but without a single accident or misadventure worth speaking of.

Our labors and their results this year have been much as in previous years, and there is little to say beyond the statistics thus given. The field grows wider each year, offering new opportunities and new demands for our services. The call for more laborers to occupy and possess the fair and promising land before us, and for the means for their support becomes more urgent year by year,

while we are but a small and feeble band with means and resources all inadequate to answer this imperative demand. Now is our "opportunity"; would that the Church, with these magnificent opportunities and her vast resources, were as vigilant and wise in their use as are the children of this world in the use of their opportunities.—*Bishop Morris's Annual Report for 1885-86.*

A YEAR'S RECORD IN WASHINGTON TERRITORY.

THE monetary difficulties which have been trying us for several years, have continued in this territory, causing some persons to leave, crippling the resources of others, and preventing many from obtaining any employment. Adversity, sanctified by the grace of God, may quicken and deepen the spiritual life of the believer; but where men do not seek renewing, sanctifying grace, the result of continuous trial is generally to depress, alienate, harden. Few, alas! in our new country, gain spiritual profit from the teachings of adversity. It has been found difficult, in feeble mission stations, to obtain much aid toward sustaining the clergyman; and the amount contributed in our few self-supporting parishes has been diminished. While thus "straitened in ourselves," the Board of Missions has found it necessary to make a considerable reduction in the amount with which we have been favored.

Some of our clergy, under thickening trials and difficulties, have exchanged the frontier missionary field for work in older dioceses. . . . Under these discouragements, it is the endeavor of the Missionary Bishop to impress on his own heart and on the hearts of others, that "none of these things should move" us; "troubled, yet not distressed; perplexed, but not in despair;" for the Lord, in answer to prayer, will "send forth laborers;" and "he that goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him."

Amid trials, we are not without cheer and encouragement. Mr. S. R. S. Gray, for some time acting as a lay-reader, has been admitted to the Diaconate, and is zealously ministering on Orcas and San Juan Islands. A lady of much experience and well commended, fills the position of principal of St. Paul's school, Walla Walla,

vacated by Dr. Lathrop's removal. The Rev. B. M. Bradin comes to us from New Jersey, to aid in the work of instruction in Washington College and to do missionary service; and the Rev. M. D. Wilson, recently of Astoria, Oregon, has accepted the rectorship of St. Luke's, Vancouver; Mr. Nicholson, the late rector there, having taken up the work at Old Tacoma.

Emmanuel Church, East Sound, Orcas Island, has been consecrated; and the church building at Puyallup, is approaching completion. All Saints', Spokane Falls, has been much improved, and a neat little parsonage has been provided for the rector.

In aid of church building and mission work I have received from individuals and churches, \$2,677.98. I have, at different places, baptized forty persons, and administered the rite of Confirmation, on twelve occasions, to seventy persons.

Grace hospital, Seattle, begun some time since, under the rector of Trinity Church, has so far progressed, that it could, with the needed pecuniary aid, be made ready for use in a few months. I have donated to it, from missionary funds, given to be used at my discretion, \$500, and have loaned about \$260 more.

The Memorial Hospital, located in Old Tacoma, has continued its work of ministering to "the sick and needy," about 130 having been cared for during the year. Ninety-two dollars and fourteen cents have been given toward the endowment of the Children's Bed, and \$1,584.41 for its daily needs, and toward the erection of a new building. This we greatly desire, in order to provide properly for the care of women and children. Citizens of Tacoma will aid in its erection, but we shall need the assistance of the benevolent in older portions of our land.

Our educational work, on which so much

depends, in the future, has been prospered and blessed. The parish school has been continued in Seattle. The school, long established, under the supervision of the rector of St. Luke's, Vancouver, has had a larger number in attendance than in the previous year. Grace Hall, Dayton, closed during the summer, reopened this fall, with fair prospects; and a communicant of the Church, a graduate of St. Helen's Hall, Portland, makes a beginning in Pomeroy. The Church boarding and day-school for girls, St. Paul's, Walla Walla, under the

Rev. Dr. and Mrs. Lathrop, has kept its good name of former years; Washington college, Tacoma, begins its session, this fall, with an attendance of from forty to fifty young men and boys; and the Annie Wright seminary for girls, having had over one hundred in attendance during the last year, expects as many during the term just opening. Toward the erection of the college, the citizens of Tacoma provided about \$9,000; and I have received from friends at the East, \$8,138.25.—*From Bishop J. A. Paddock's Annual Report for 1885-86.*

NEW MEXICO AND ARIZONA IN 1885-86.

THE sixth annual report of the Jurisdiction of New Mexico and Arizona will not exhibit any very marked progress. Still there has been no backward movement, but some advance almost everywhere. The year has been financially a very hard one, and the depression in business has been greatly intensified by the Indian war, which has raged continuously for over a year in southern Arizona and the contiguous portion of New Mexico.

What is so well known of Nevada, through the reports of Bishop Whitaker, is also true of New Mexico and Arizona. Neither territory of this jurisdiction can ever support a very dense population. Those, however, who are best acquainted with the Rocky Mountain region agree that Arizona has more agricultural and grazing land than Nevada, and that in these sources of wealth New Mexico surpasses both; but the latter labors under a difficulty almost peculiar to itself. The old Spanish grants, many of them unconfirmed, and with boundaries ill-defined, make titles insecure and repel immigration. The Mexicans having been here first, have possession of nearly all the best lands, hence the growth of the American population must for some time be slow. This is said to explain the fact that the rapid development of Dakota and Washington territories need not be looked for here. Still we are making as much progress as ought to be expected with the means at our disposal. . . .

Besides the Rev. J. A. M. La Tourrette, post chaplain at Fort Union, and the Bishop, there are only four clergymen in the entire jurisdiction. We ought in the two territories to have double that number, but until

the appropriation is enlarged we cannot hope for any increase. The cost of living being nearly twice as much as in the Middle States, our stipends have to be about twice as large. Hence with the same appropriation we can only support half as many missionaries as in the Mississippi valley. But what we lack in quantity we try to make up in quality. . . .

The plan we have tried to follow has been this: to seize on a few strategic points, garrison these strongly, and cover the remainder of the field with skirmishing parties. I do nearly all this skirmishing myself, having free transportation over the Atchison, Topeka & Santa Fé railroad and all its branches.

Since the Rev. Dr. Cross took charge of Las Vegas, I have been able to do a great deal more work throughout the jurisdiction, making more extended visitations and remaining longer in each place. Some places of greater importance and more easily reached I have visited four or five times, and one place, Socono, six times during the year.

In the three missions where we have worked most steadily and for the longest time, Santa Fé, Albuquerque and Tombstone, we have handsomer churches and stronger congregations than any other religious body.

I could not desire or hope for better men than the three who fill the stations mentioned above. If we had in each of these places a home for the missionary without rent, they would soon be able to take care of themselves.

Besides the ordained missionaries mentioned above, there are five licensed lay-

readers, whose valued services are highly appreciated in the destitute places where they minister. . . .

I have heard some of the Missionary Bishops criticised for spending too much time in the East. I confess if I could get \$10,000, or even \$5,000, to meet sorely

pressing needs, I would be very much tempted to leave my work for a month or two in order to accomplish so desirable an object; yet I would rather ride on a buck-board through the wilds of Arizona than tramp the streets of New York soliciting assistance.—*From Bishop Dunlop's Report.*

CHURCH GROWTH.

DURING the past fifty years the nation has grown so rapidly, that it is by no means easy for most of us to keep up with the times. Even the geography of the country puzzles us, for we have a vivid remembrance of that great American desert and that Indian territory, which in our atlas stretched from the Mississippi to the Rocky mountains. Of course no small part of this rapid growth, which has changed the arid plains into green fields and the hunter's camp into the busy town, has been due to immigration. From the old world has come a steady stream pouring into the cities on the sea-board and then spreading out till it has reached across the continent. To a very large extent this foreign element has been made up of Irish Romanists and German Lutherans.

Now the Church could hardly be expected to keep pace with a population growing so fast and recruited so largely from such alien elements. She would have done enough to vindicate her claim to be the Church of the American people if she had continued to grow steadily and surely, though her growth fell far below that of the population of the whole country. But she has done far more than this. She has not only held her own, in spite of this large foreign element, but she has outstripped even the nation in the ratio of her gain. During the past twenty-five years our entire population has grown from thirty-one to fifty-five millions, or a gain of about seventy per cent.; but meanwhile the number of our communicants has risen from 146,000 to 423,000, or a gain of nearly 200 per cent. In other words the Church has grown three times as fast as the nation.

Moreover this increase is not confined to any one section. Some religious bodies are very strong in certain localities, but are simply insignificant or utterly unknown elsewhere. The Unitarians in Massachusetts and the Campbellites in the West are illustrations of this. It is not so with the Church.

Her growth is even more marked in the older communities at the East, than in the newer settlements at the West. A few months ago there was a good-natured dispute between our missionary jurisdictions and some of our organized western dioceses, as to where the most work had been done and where there was the largest return for the help so generously given. There are, however, dioceses on the Atlantic coast, which can point with just pride to the mission work done within their borders, and challenge a comparison of results.

Take Massachusetts and Connecticut, for instance. Here the increased influence of the Church is even more marked than her material growth. Yet how great the latter has been. It was once said that the Church in New England could never be anything but an exotic, and must depend always on outside help for support. When we run our eyes down the long list of parishes, and foot up the thousands given by them for the work of the Gospel in more distant fields, such predictions seem simply absurd. . . .

Turn from these two states to New York. Fifty years ago the Empire State was a single diocese with about 200 clergy and 10,000 communicants. Now there are within its borders five dioceses with nearly 800 clergy and 100,000 communicants. Though New York has been the port where most of our immigrants have landed, and though the Irishman loves the city far better than the country, yet, in spite of all this, the Church has made a marvellous growth. How marvellous that growth has been, can best be shown by one statement. If the state had grown as fast, there would now be a population of twenty-five millions within her borders instead of five. Fifty years ago we had only five communicants in every 1,000 of the population, but to-day we have twenty. In other words, the Church in New York has grown four times as fast as the state.—*Rev. Thomas R. Harris, in The Churchman.*

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

AN INTERESTING LETTER FROM BISHOP FERGUSON.

MEETING OF CONVOCATION.

THROUGH a multiplicity of engagements I have neglected to report a very interesting meeting of all our workers in this end of the jurisdiction, held July 2d-4th in St. Mark's Church. There was not one absentee. The opening service was held on Friday morning (the 2d), when the Rev. Mr. Shannon preached from the text: "What are they among so many?" His application of the subject to the paucity of the laborers and the great work that is to be done was very striking. In the evening the usual missionary meeting was held; when reports were made, detailing the manner in which the work is being prosecuted at each station, and, in some instances, the success that has followed the same. Messrs. Vinton and Proud's reports of the good beginning made on the Cavalla river were particularly interesting. The Rev. J. G. Monger, who had been summoned to assist the Rev. M. P. Keda Valentine in the examination of candidates for Holy Orders, was present, and told us about his work at Sinoe.

On Saturday divine service was held, and addresses were made by two of the catechists. Then followed the business meeting of the convocation. The remainder of the day was devoted to the second examination of Mr. J. P. Kae Valentine for Holy Orders. The Rev. O. E. Hemie Shannon and Mr. A. H. Foda Vinton passed their third examinations on the Thursday previous, the examining chaplains reporting favorably in each case.

On the Lord's Day we held our first service at 6.30 o'clock in the morning, and intended going in again at 10.30 A.M.; but a steady down-pour of rain prevented our

doing so until 2 P.M., when it cleared off, and a large congregation assembled to witness the ordinations which were then to come off. I preached the sermon from Acts xiii., 2, 3. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." The candidates were then presented, duly examined and ordained, to wit: Mr. A. H. Foda Vinton to the Order of Deacons, and the Rev. O. E. Hemie Shannon to the Order of Priests. The Rev. Messrs. Valentine and Monger assisted in the laying on of hands in the latter case.

The Rev. Mr. Shannon, who has thus been advanced, will continue the good work at Hoffman Station and the surrounding heathen villages which he has been prosecuting with increasing zeal. His field gives promise of an abundant harvest. The Rev. Mr. Vinton begins his ministry at the new Tebo Bohlen Station, and has already manifested much of the spirit which is necessary to make an enterprise successful.

At 7.30 o'clock P.M., Evening Prayer was said, and then the Rev. Mr. Valentine preached from Ezekiel xxxvii., 1-10: The valley of dry bones. A short address from the Bishop followed, and the meeting was brought to a close. The occasion was one of refreshment to us all; and may the good impression which seems to have been produced have a lasting effect.

SCHOOL EXAMINATIONS.

In the week after that of the convocation the following schools were examined: the day-school at Hoffman Station, taught by

Mr. F. R. Brunot Tabla; the orphan asylum, and girls' school, taught by Mrs. S. J. Dennis; and St. Mark's parish day-school, taught by Mr. C. J. George. Recitations were made in all of them in the usual English primary branches. The girls of the orphan asylum exhibited specimens of their handicraft which were very creditable. That which afforded greatest pleasure in the examination at Hoffman Station was a class of five men, belonging to the night-school in the heathen village, who went over some of the first lessons in the English primer. Others were too busy at their farms to attend. This awakening among the heathen men to the importance of acquiring a knowledge of letters, is a token that the time is fast approaching for the Gospel to succeed among them.

THURSTON STATION.

On the 28th of July I started on a trip to the interior, to find a suitable site for the new station. Several circumstances seemed to point to Sodoke, the capital of the Kedebo tribe, whose territory adjoins that of the Gedeboes, as the most eligible locality. It commands the main road leading into the far interior; and is the first point that should be occupied in the advance that we purpose making in that direction. On reporting myself to the king, the chiefs of the principal villages were summoned, and on the following day a meeting was held in the open space in front of the "high priest's" house to make the necessary arrangements. After a full discussion of the subject, a written agreement was made precisely like those entered into with the tribes on the Cavalla river [and described in *THE SPIRIT OF MISSIONS* for August, 1886]. It is signed, on their part, by the king, Nyeti, and the following chiefs: Hnee Weaa, Nwa Godo, Habo Sie, Bodoyu Doso, Wodee Dumu, Wodede Tibwawa and Pade Fea.

At the close of the negotiation, Mr. John Payne Gibson was presented and received by them as the teacher. He was born in this country, was a student in the Hoffman Institute under Bishop Auer, and spent some time at school in Germany. He immediately set to work teaching such boarding and day scholars as he was able to gather in. Few were to be found at that time in consequence of its being the harvest season, when old and young are engaged in rice-cutting. Mr. Gibson has also started a school-farm, which

is to be advanced more and more as his force increases. May the Lord bless Thurston Station, thus founded, and make it a beacon-light to many who sit in darkness around it.

TOUR UP THE CAVALLA RIVER.

In the week following that of my return from Sodoke, I was off again for a tour up the river. Having decided to remove Mr. R. Killen Nyema from Bliwodo, at the mouth of the river, where his labors were not appreciated by the people, to another point, I visited Teblebo, a village belonging to the same tribe (Baboes) about ten miles up the river, and succeeded in effecting the same agreement with the king and chiefs that has been made with others. A station was opened here in the year 1855, which received the name of Hening Station; but, as was the case at other points on the river, the enterprise was abandoned.

Leaving Teblebo, I next visited the two new Bohlen stations at Tebo and Nyinumu; and my heart was made to rejoice and thank God at the result of four months' work. At the former station, the nearly-finished mud house, forty by twenty feet, situated on a beautiful hill that slopes gently down to the river, presents a charming appearance. A lot of sweet potatoes, cassadas, edoes, and corn has been planted. A few roasted ears—first fruits—of the last-named gave us all increased pleasure. The Rev. Mr. Vinton has done well, and if he continues at the same rate, his will be the model station. We took brick-makers up with us, and they have gone to work preparing for a more substantial building.

At Nyinumu the house had not been commenced. We marked off the spot for it, which is also a fine elevation. Mr. Proud and his boys were at work on the farm, and have done well in planting. Two sermons to the heathen assembled in the king's house at night, during our sojourn here, were listened to with marked attention, especially the last, on the parable of the rich man and Lazarus.

May God crown all the efforts that are being put forth in His service with abundant success, to the glory of His great Name and the salvation of souls!

Yours faithfully,

S. D. FERGUSON,
Missionary Bishop.

HARPER, LIBERIA, September 20th, 1886.

CANON FARRAR ON FOREIGN MISSIONS.

CANON FARRAR delivered a sermon upon Foreign Missions several months ago at the University of Glasgow, which has since then been published and widely circulated. We take from it the following eloquent passages:

"The nations of the world have felt after God, and, for the most part, have not found Him. The Gospel of Christ was the remedy for that vast failure. It has proved its mission by its unique supremacy. To man, indeed, even in his lowest state,

'God, stooping,' shows sufficient of His light,
For those i' the dark to walk by.'

Nevertheless, the light of any other religion, compared with Christianity, is but of a star to the sun. There are, roughly speaking, 1,000,000,000 of the human race, and of these some 600,000,000 are Brahmins, Buddhists, Confucians and Mohammedans. We do not sweepingly condemn the uncorrupted and highest ideal of these religions, but study them how sympathetically soever, in their actual condition, and you will see that modern Brahminism is but a gross and cruel corruption, fit only for the indelible abhorrence of mankind; that Islam is but a degenerate heresy of a dead Judaism; that Confucianism is but the hollow emptiness of an arid and unmeaning ritual; that Buddhism, as it appears, not in Mr. Edwin Arnold's 'Light of Asia,' but in the original 'Life of Guatama,' is but a philosophy of despair, which knows no immortality, no conscience and no God. Humanity has groped in blindness after its Creator; in Christ alone has it learned the love of His fatherhood, the riches of His salvation. And that was why the risen Christ said to His Apostles: 'Go ye into all the world, and make disciples of all nations.'

"Let me strike at the root of two objections which I believe prevent thousands from taking interest in mission work. One is the objection, sometimes in the form of a sneer, sometimes born of honest perplexity, What have we to do with sending missionaries to all the ends of the earth when we have vice and infidelity at our very doors? It is the old taunting proverb, 'Physician, heal thyself.' The plea was urged in the English Church when missionary societies were first thought of. A poor young Baptist cobbler, William Carey his name, who taught a fail-

ing school for £16 a year, struck in his geography lessons with the broad, dark tracts of heathendom compared with the few golden spots of Christianity, read a paper at a ministers' meeting on 'The Duty of Attempting to Spread the Gospel among the Heathen.' He was at once silenced by the contemptuous remark that 'if God wished to convert the heathen He would do it without human aid.' A governor of the East India Company said: 'The man who would go to India to preach the Gospel is as mad as the man who would put a torch to a powder magazine.' Whenever any good work is proposed there are always multitudes of these dull alarmists to oppose it. A body of Christian ministers once denounced missions to be 'highly preposterous, and missionaries to be rightly suspected.' Thus was the indifference of practical worldliness buttressed by the self-satisfaction of theological conceit. . . .

"Let me cut away all grounds for another objection which is often plausibly urged for despising missions, and was made not many years ago by a noble duke in the House of Lords, that missions are a 'gigantic impracticability,' or an 'organized hypocrisy,' and that every man engaged in them must be a fanatic or an impostor. Thus do men who have never taken the smallest trouble to inquire into the subject reiterate the ignorant assertion that 'missions are a failure.' A failure? And how is it then that, whereas in the third century after Christ not one man out of 150 of the human race was a Christian, now in the nineteenth century one man is a Christian out of every five? A failure? I confront the assertion with the most absolute contradiction. I say that, considering the insignificance of our efforts, missions have been more successful than we had any right to anticipate in our wildest dreams. Like a grain of mustard-seed, from well-nigh invisible beginnings, the Kingdom of Christ has grown into a mighty tree."

THE Bible does not say, "Well done, good and successful servant," but "Well done, good and faithful servant."—Gordon.

THERE can be no deep and abiding interest in missions that is not founded upon a knowledge of the work.—Livingstone.

CHINA.

ST. MARY'S HALL, SHANGHAI.

MISS JESSIE A. PURPLE under date of August 20th writes as follows: "Since the first of June I have had charge of St. Mary's school, and spent much of my time out of study hours in the building; and thus, being thrown more among the girls during their leisure hours, have learned many of their strange names and know all of their faces, but of course my knowledge of their character is still very limited. The health of the school during this time has been very good, and as I write all but seven of the forty-four girls have gone off on a vacation to visit home or some friend. The remaining seven seem very happy and content, enjoying the extended privileges of vacation very much. I find the girls sing very nicely and are very fond of it; every Sunday afternoon the little ones are gathered round Miss Wong in 'the singing class.' The Sunday-school for the scholars is held every Sunday evening in the chapel, Miss Wong instructing the Bible-class and some of the older girls teaching the smaller ones. It would be, I suppose, the exception to find a girl in St. Mary's who did not know the Creed, the Lord's Prayer or the Ten Commandments. The employees of the school and orphanage are instructed by some of the former school girls now employed as helpers, Len Tsung and Sieu Yun being especially useful. Ah-May also has a class, and is the same quiet, dignified, efficient girl there as elsewhere. There is also a Saturday evening class, started by Mrs. Boone, I believe, as a preparation for the Holy Communion, which has been under Mrs. Graves' charge most of the time since her arrival at St. John's, but which I now at her request, relieve her of. The morning prayers at half-past seven are under Mr. Graves' charge; the school attends Evening Prayer at five o'clock in the church. The girls do their own washing (the ironing is merely a process of pressing, as Chinese do not use irons), make their own clothes and shoes, and earn by their fancy work many a dollar for the orphanage. These working hours are silent ones in which order reigns supreme."

Of the last summer's examinations at St. Mary's Hall, which occurred on the 29th of July, Mrs. Elliot H. Thomson writes: "The school had been formed into two divisions and the little ones put first in order of

recitations to save them the long strain of waiting. There were twenty-three in this first division. These recited lessons from the four Gospels, the Acts of the Apostles and the Christian Catechisms. The next exercise was in the Science Primer or The Youths' Stairs to Knowledge. After that came a recitation and rendering into the vernacular of the Woman's Classic on Filial Duty. Others read and then translated other books from the classical language into this dialect. Some were very timid and could barely get through, and one little girl quite broke down and went into Miss Wong's kind arms for sympathy and comfort. Her tenderness and the child's love for her teacher were a very touching sight. When these smaller ones had finished their work, the first of the larger classes came in and was examined in ancient history by their teacher, Miss Ah-May Wong, the second daughter of our venerable pastor Wong. These girls are the advanced scholars of the school. They first answered perfectly every question as it was put to them and then took up their books and translated from the classical to the vernacular with great fluency. When this class was through, the church bell rang for noon prayers, and thus the morning session was brought to a close.

"After noon prayers and dinner, at 2 P.M., we all returned to the school, making our way thither through the shade of the avenue in front of the school-gate, and after entering it passed under the vine-covered bower leading up to the door of the reception room. We found the large scholars seated and ready for us in the east room. It was very hot, but there was a little breeze stirring which was quite a relief. The old Chinese gentleman who teaches the higher classics had his table up in one corner with a formidable pile of Chinese books before him—each book being opened at the place he intended to have the scholar begin. He is rather gruff, and has a voice that corresponds. The division over which he presided on this occasion consists of the largest girls, some of whom are nearly grown young ladies. The first exercise in the afternoon session was Miss Ah-May Wong's class in arithmetic. This is a new study in the school. They did examples on the blackboard and slate in the three rules, working rapidly and accurately. Then began the heavy work,

the recitations in high *vung-le* and translations from Christian evidences, theology, the *Le-ke*, or Book of Rites, the Book of Odes, and the Great Learning. These last are some of the great books of the Chinese literary world. Then followed recitations in the book of Famous Women and the Filial Classic. Each one recited and then expounded the meaning of the passages. There were other books, such as the Youths' Primer, and one or two recited in the Acts, but the others had gone far beyond these. They all recited well, and evidently had studied hard and carefully. The old trouble of shyness and speaking too low is one which I suppose cannot be overcome. The only things I missed were their copy-books, written compositions and letter writing. I would recommend that a good deal of attention be given to these. I suppose they have practice in writing, but it stimulates them to feel that this has also to be inspected by outsiders."

MRS. THOMSON'S RETROSPECT.

This is one of my anniversaries and I feel inclined to begin a letter to you. It was on this very day in October, 1853, that at a meeting of the Foreign Committee I was appointed to the China mission. It is with

great gratitude that I remember the mercies I have received during those years, and the unvarying kindness and consideration I have met with from all the officers at our Mission Rooms in New York. To God be all the praise. How many changes have I seen take place, how many have I passed through in my own experience. Of those who were here on my arrival in April, 1854, not one is living. With Dr. Nelson the last one passed away. I was then the youngest missionary on the coast of China. There were at that time no Protestant missionaries north or west of Shanghai. I remained the youngest for six months, until a party of Methodist missionaries arrived. Now I am far up among the oldest ones and can say I knew those who had known the first Protestant missionary, Dr. Morrison. Dr. Williams and Dr. Bridgman had both known him. I was present on the 7th of September, 1857, at the semi-centennial of the arrival of Dr. Morrison. It was held at the house of the Rev. Dr. Bridgman who was a near neighbor of ours in those days. Nearly all who participated in the celebration of that event, have passed on to their heavenly home. "We a little longer wait."

J. R. THOMSON.

ST. JOHN'S COLLEGE, SHANGHAI, October 4th.

JAPAN.

A TOUR OF COUNTRY STATIONS.

MR. PAGE, who returned to Tokio yesterday, has been in Osaka nearly three weeks. We together made a tour of the country stations in the provinces of Kishiu and Yamato. We were able to visit only the most important, not having time to take in all. We were gone eight days. Leaving Osaka on the 6th inst., after a ride of forty miles through beautiful scenery, we arrived at Wakayama at 5.30 P.M. All the Christians had turned out to greet us. After a good supper, served in foreign style, we went to the chapel and found about 120 people gathered there. A native catechist, Mr. Page and myself made addresses which were listened to most attentively. After the service we adjourned to the rooms of our Bible woman, and had a long talk with the people. They were a little dispirited, they said, and were anxious to have a missionary visit them a few days and stir them up.

I hope to go down there to-morrow and stay until Friday.

On the 7th, at 7.30 A.M., the Holy Communion was celebrated, fourteen communicants receiving it. After breakfast, we met a number of the people again, and tried to explain some teachings about which they were ignorant or had doubts. I think the prospect at Wakayama a hopeful one. The Bible woman, Mrs. Okamoto, seems most earnest and energetic. In the afternoon we went to Nate, fifteen miles from Wakayama. In the evening two catechists, Mr. Page and I preached; four adults were baptized and one admitted a catechumen. I think the congregation at Nate numbered about fifty.

On the 8th, at 9 o'clock A.M., the Holy Communion was administered, and the five native communicants were all present and received it. As soon as the service was ended we started for Gojo, fifteen miles

further on. On our way we stopped at a little village to see Kawashima, one of our people, and urged him to do all he could in teaching the Gospel to the people in his neighborhood. In the evening two Japanese and I made addresses; Mr. Page baptized four adults and admitted four catechumens. The people of Gojo were the least attentive of all whom we addressed. The listeners numbered about 120.

On the 9th, after breakfast, we left Gojo for Tawaramoto, seventeen miles distant, arriving at noon. My catechist, Tanaka, had come over from Nara and was awaiting us at the hotel. After dinner we walked three and a-half miles to Kudara Mura, and all three of us made addresses in a farmer's house to more than seventy-five persons. They were most attentive, and a number remained after service to ask questions. We walked back to Tawaramoto about 6 P.M., and after supper went to the chapel and said Evening Prayer. Two adults were baptized. After I had finished my sermon I was obliged to depart for Nara, ten miles away, leaving Messrs. Page and Tanaka at Tawaramoto for Sunday.

On the 10th, Sunday morning, I celebrated the Holy Communion for the first time at Nara. In the afternoon I said the Litany, made an address and gave a Bible lesson. At night I said Evening Prayer, Mr. Nakayama, a lawyer and one of our communicants, made an address and I followed him with a sermon. At Tawaramoto, the same day, Mr. Page said Morning Prayer and Tanaka preached; in the afternoon both gentlemen went to Kodera, to the house of Mr. Horiuchi, a wealthy farmer, and conversed with a number of persons, who gathered there. Mr. Page returned to Tawaramoto for supper. He waited until 8 o'clock for Tanaka's return, and then as he did not put in an appearance he (Mr. Page) went to the chapel alone, said Evening Prayer and preached. Tanaka returned to Tawaramoto, and explained his absence by saying that after Mr. Page left Kodera a great many people came to him and insisted on a sermon. He gave them one an hour long, and then as they said they wanted more he talked another hour.

On Monday, the 11th, I said Morning Prayer, baptized two children and gave an address on Infant Baptism. In the evening

I said Evening Prayer, and Messrs. Page, Tanaka and Tamaki, of Nara, made addresses. The night was stormy and the congregation consequently did not number more than thirty.

On Tuesday morning, the 12th, I said Morning Prayer and admitted four catechumens. In the evening we had a big preaching service at one of the theatres, at which the two Christian lawyers, Tanaka, Mr. Page and I addressed a crowd estimated by the Japanese as numbering over 700. It was the quietest and most attentive audience of the kind that I have yet spoken to. Nearly all of the officials connected with the courts were present. I have been requested by them to allow them to print my sermon in one of the Osaka newspapers.

All of the country work is very promising. If we were able to prosecute it more vigorously I am sure the results would be great indeed. As I have said above we did not visit more than half of the stations. Miwa, Imai, Koriyama, Analfushi, Hashimoto, Takahashi, and Kokawa we were obliged to pass by for lack of time. *We shall never be able to keep up more than half of the work we have already undertaken unless we have more men.* We ought to have one or two men stationed permanently at Wakayama, and one or two more at Nara. With these two places and Osaka as centres we could easily do the work we have on hand and also do much more. In fact, with such a reinforcement and a body of native helpers we could evangelize six provinces, viz: Setsu, Kawachi, Yamashiro, Yamato, Kishiu and Idzumi.

In addition to the work we have begun and shall not be able to continue (unless we are reinforced), we are constantly urged to go to new places to preach. I do not think I exaggerate when I say that I could preach every day in the month, each day at a new place, under invitation, and still leave places unvisited. I cannot believe that the Church in America realizes her opportunities for work in Japan. If you could send us *twenty new men for evangelistic work* we would have enough with our increasing staff of competent native workers, to do all the work that could be laid upon us.

JOHN McKIM.

OSAKA, October 19th.

MISCELLANY.

FOR ALL WHO PRAY.

THE COMMAND.

CONTINUE IN PRAYER, AND WATCH IN
THE SAME WITH THANKSGIVING.

COLLECT.*

For the *Ember-Days* in Advent.

*O LORD God, Who at the first coming
of Thy Son Jesus Christ didst send
John Baptist, in the spirit and power of
Elias, to prepare the way before Him;
Grant unto the ministers of Thy Word
and Sacraments with like burning zeal to
prepare the way for His coming again;
through the same Jesus Christ our Lord.
Amen.*

TOPICS FOR PRAYER.

- I. For the awakening of all Church-people to the great work of missions.
- II. [Request from China.] "For our candidates for Orders—that they may prove useful laborers in the great Master's vineyard."

As it is certain that he who studies natural science will have a clearer and wider view of the wisdom and power of God, so much more is it certain that he who gives his time, his mind, his money and his prayers to every branch of Christian work, will be led by the Spirit to a clearer and a higher view of the truth as it is in Jesus.—*Bishop G. A. Selwyn.*

* From "Mozarabic Collects," translated by the Rev. Dr. Charles R. Hale.

NOTE.—We regret that the authorship of the prayer "For Those Who Labor in the Gospel," printed in the Miscellany of the June number of this magazine, was erroneously attributed to the late Rev. Dr. Francis Harison. The prayer is found in Canon Bright's collection of translations of ancient collects.—Ed.

THE WAITING CHURCH.

JESUS, Thy Church, with longing eyes,
For Thy expected coming waits;
When will the promised light arise,
And glory beam from Zion's gates?

E'en now, when tempests round us fall,
And wintry clouds o'ercast the sky,
Thy words with pleasure we recall,
And deem that our redemption's nigh.

Come, gracious Lord, our hearts renew,
Our foes repel, our wrongs redress,
Man's rooted enmity subdue,
And crown Thy Gospel with success.

Oh, come and reign o'er every land!
Let Satan from his throne be hurled,
All nations bow to Thy command,
And grace revive a dying world.

Yes, Thou wilt speedily appear;
The smitten earth already reels;
And, not far off, we seem to hear
The thunder of Thy chariot wheels.

Teach us, in watchfulness and prayer,
To wait for the appointed hour,
And fit us by Thy grace to share
The triumphs of Thy conquering power.

—Rev. Wm. Hiley Bathurst.

NON-CHRISTIAN SACRED BOOKS.

THE Koran of the Mohammedans, the Vedas of the Brahmins, the Upanishads and other books of the Buddhists, and the Classics of the Confucianists, contain gems of thought for which the world is richer; but our admiration is checked when we know that such passages are only extracts from a mass of material which is either very demoralizing or very insipid and trivial. The Rev. H. W. Tucker, in one of the chapters on India in his "English Church in Other Lands," says that the Koran and the Vedas contain "a mass of matter so foul and degrading that it has been found impossible to select continuous portions of sufficient length to set in government examinations, which should not offend the most tolerant canons of taste." Professor

W. D. Whitney, the eminent orientalist, in speaking of the Upanishads, says, "the great bulk of their material is, past contradiction, the purest twaddle, a worthy continuation of the most inane parts of the Brahmanas," and he characterizes Buddhist literature as a "great, insipid, washy ocean."

Two volumes of "The Text of Confucianism," translated by Professor Legge, of Oxford, have been published recently, and they show very plainly that the Confucian writings have been too much extolled. In this work, which is intended to inculcate filial piety, reverence for authority and the sacredness of family ties, much the greater part of the material is devoted to trivial, not to say ridiculous, forms, ceremonies and observances, like the following prescribed for the behavior of a son on the death of his father. He "should appear quite overcome, and as if he were at his wit's end; when the corpse is put into the coffin he should cast quick and sorrowful glances around, as if he were seeking for something and could not find it; when the interment has taken place, he should look alarmed and restless, as if he were looking for some one who does not arrive; at the end of the first year's mourning, he should look sad and disappointed, and at the end of the second year's, he should have a vague and unreliable look."

The only Sacred Book of the East worthy of the name, is that one which has "God for its Author, salvation for its end, and truth, without any mixture of error, for its matter," and the endeavor of all Christian people should be to give this Book, with teachers and expounders of it, to all the nations and tribes of men.

OBEDIENCE AND FAITH.

OBEDIENCE and faith: the two states of mind are altogether one and the same. It is the same whether we say a man seeks God in faith, or seeks Him by obedience; and whereas Almighty God has graciously declared He will receive and bless all that seek Him, it is the same whether we say He accepts those who believe or those who obey. To believe is to look beyond this world to God, and to obey is to look beyond this world to God; to believe is of the heart, and to obey is of the heart; to believe is not a solitary act, but a consistent habit of

trust; and to obey is not a solitary act, but a consistent habit of doing our duty in all things. Faith and obedience are but one thing viewed differently.—*Selected.*

WHAT ONE MAN HAS DONE.

ONE of the publications of the American Tract Society describes, in brief space, the good works of the late Arthur Tappan, and in the story of his benevolence shows what one good man has accomplished for the benefit of his fellows. Near the close of 1824, the tract societies at New York and Boston were negotiating for the formation of a truly national institution, in which the tract societies of the country might be united, when Arthur Tappan at New York sent word to William A. Hallock, then assistant secretary of the society at Boston, that if he would visit New York and money was wanting, it should be forthcoming. The visit was made, and after many prayerful consultations of Christian brethren, Mr. Tappan one evening, at his own house, said to Mr. Hallock, "What do you want? what kind of a building? how large must it be?" "That must depend on the extent of the society's operations," was the reply; "we might have the printing in the fourth story, the binding in the third, the general depository in the second, a store in the first to accommodate New York, and the rest of the first story and the basement might be rented to pay the debt, if any was incurred." "Well, I have determined to give \$5,000 to it," was the immediate response. Within a few hours Moses Allen, the first treasurer, Richard T. Haines, chairman of the finance committee, and William W. Chester, gave \$5,000 more; \$20,000 was raised, and soon increased to \$25,000; the site of the Tract House in Nassau Street was purchased; the national society was unanimously organized by delegates from tract societies in all parts of the country; the building was erected, and the work entered on and prosecuted with an energy and success rarely equalled.

For eleven years Mr. Tappan was chairman of the finance committee, and gave the society not only his continued liberal contributions, but his wise practical counsels and untiring and efficient personal labors. His heart was with the destitute and perishing; he was an active tract distributor, adding charities for the body to food for the

soul; calling in active Christian co-operation, and superintending and encouraging the labors of many. In a meeting of gentlemen at the Tract House in 1829 to raise funds for supplying the destitution of the great West, Mr. Tappan very characteristically said, "I want to give two tracts to every family in the valley of the Mississippi, so that none shall be passed by. I will give \$1,000 for this object." To this act may be directly traced the system of tract visitation to reach all the destitute, by which thousands of souls have been won to Christ.

He made princely gifts for many noble objects; for founding Auburn, Lane and Oberlin theological seminaries; aiding young men in preparing for the Ministry, and strengthening weak churches; he was himself a hard worker in Sunday-schools; his heart bled for the suffering and oppressed; there seemed no limit to his constant gifts or personal labors, though his business was for many years as absorbing as that perhaps of any other merchant in any land.

FORCES OF EVIL IN THE WEST.

IN a single congregation [in Montana] there were representatives of fifteen states of the Union, scattered from the Atlantic to the Pacific; and the following nationalities: German, French, Italian, English, Scotch, Irish, Welsh, Norwegian, Swedish, Greek and Russian, besides a native of Alaska. The West is being settled by well-nigh every variety of race, representing every type of religion and irreligion—peoples different in antecedents, language, customs, habits, ideas and character. The one thing in which a frontier population agrees is the universal and unbending purpose to make money.

We have already seen that the West is peculiarly exposed to the dangers of mammonism, materialism, luxuriousness and the centralization of wealth; that conditions are exceptionally favorable to the spread of socialism; that the relative power of the saloon is two and a half times greater in the far West than in the East; that Mormonism is rapidly growing; that Romanism, as compared with the population, is about three times as strong in the territories as in the whole United States; and that into the West is pouring seventy-five per cent. of immigration. These forces of evil, which are severely trying the established institu-

tions of the East, are brought to bear with increased power upon the plastic and formative society of the West. It is like subjecting a child to evil influences, for resistance to which the full strength of mature years is none too great.—*From "Our Country."*

HOME AND FOREIGN WORK.

SELECT the minds which have been most influential in guiding the councils, and the benefactors who have been most liberal in providing gifts in behalf of the salvation of the perishing millions abroad, and these are the same minds which have led the councils and the same benefactors who have contributed the gifts for the redemption of the perishing thousands at home.

It is a significant fact that among the most enthusiastic representatives of the missionary service abroad are the sons and daughters of the missionary field at home; also that some of the most faithful laborers at home have been trained on foreign shores, having been obliged, on account of the health of themselves or their families, reluctantly to return to their native land. Should we try to push the Home work to the neglect of the Foreign, the Home work will be narrowed and weakened. Should we try to push the Foreign to the neglect of the Home, the Foreign will soon cease to be. The two are one, provided they move on in their right mutual relations appointed by God: (a) primarily, fundamentally, and pervasively, the endeavor to proclaim Christ to the utmost of our ability in our own time among all nations; (b) instrumentally, subordinately, but intensely as a special personal trust, the complete Christianization of our own land, reaching to every nook and corner and to every soul.—*Rev. Dr. E. K. Alden.*

AN OLD BOSTON MERCHANT.

NATHANIEL RIPLEY COBB, of Boston, one of those noble merchants of the earlier days, was generous-hearted and conscientious in the highest degree. In fact he was so benevolent that in November, 1821, he drew up the following remarkable document:

"By the grace of God, I will never be worth more than \$50,000. By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses. If I am ever worth \$20,000 I will

give one-half of my net profits, and if I am ever worth \$30,000 I will give three-fourths, and the whole after my fiftieth thousand. So help me God, or give to a more faithful steward and set me aside.

"Nov. 1821. N. R. COBB."

He adhered to this covenant with the strictest fidelity.—*Dry Goods Chronicle*.

A MISSION IN BRITISH GUIANA.

THE youngest Indian mission [of the Church of England] of all in this part of the colony is one with which the remembrance of a most grievous catastrophe will always be coupled. Some Indians from the Potara, a tributary of the upper Essequibo, had applied for a Christian teacher, and a catechist who understood the Accawoio language—a Mr. Lobert—was sent up to report on the situation. On the 24th of August, 1880, messengers arrived in Georgetown with a report from Mr. Lobert, stating "that after sixteen days' travelling he had reached the settlement; that the ordinary population was about 200, but that within a week of his arrival nearly 800 people were congregated on the spot. There were a few Accawoios and a fair number of Macusis, but the majority were Paramunas, a tribe that had hitherto furnished few, if any, Christian converts. Mr. Lobert immediately set to work, held classes for several hours day after day, and reported that, including some 200 children, he had 678 persons under preparation." At this juncture the Rev. W. E. Pierce, who was stationed at Bartica, visited the settlement at Shenanbauwie and commenced to instruct the candidates for Baptism. Eventually he baptized 1,398 people, of whom 1,084 were Paramunas, 213 were Macusis, 62 were Arecunas, 2 were Accawoios, and 37 were Wapisianas. The account of this remarkable ceremony carries back our thoughts to the first Pentecostal ingathering at Jerusalem. Mr. Pierce's estimate of the good qualities possessed by these wild children of the forest is thus summed up: "Honesty to an extraordinary degree, purity of morals and modesty of demeanor among people who wear only the scantiest clothing, perfect good humor and *bonhomie*, kindness and gentleness of mind and manner, in a race of ignorant barbarians, of whom each is independent of every one else." On the 29th of September, 1881, as he was returning from a subsequent visit to the mission

with his wife and family, the boat was capsized while descending the Marryhe falls—almost within sight of his home—and himself, his wife, three children and an Indian girl, were drowned. Since his death the mission has been overlooked by the Rev. A. Gwyther, curate of the upper Demerara river; but arrangements have recently been made for the transfer of the Rev. F. L. Quick from the Pomeroon river very shortly. The venerable Society for the Propagation of the Gospel has made a special grant of £200 per annum toward the salary of the missionary at this distant post.—*Mission Field*.

A LABORIOUS EVANGELIST.

THE REV. FRITZ FLIEDNER, a son of the well-known founder of the Deaconesses' Institute at Kaiserswerth, and a graduate of the University of Halle, is perhaps the most enthusiastic, as he is the most hopeful evangelist in Spain. He resides in Madrid (in a part of the palace once belonging to the Princess Eboli, Calle de la Almudena), and is chaplain of the German embassy, but devotes most of his time to mission work in the city, and often travels through the country. He loves the Spaniards, has a favorable view of their character, and firmly believes in the ultimate success of evangelical work among them. He is full of faith, and this is the first condition of success in all things. By indefatigable labor and with scanty means he has organized a Spanish congregation, three elementary schools, a little college, an orphanage and a hospital. He recently purchased for his orphans a house and garden in the Escorial, which formerly belonged to Philip II., the cruel persecutor of Protestants. He accompanied me to the Escorial, and I saw him with his wife (a daughter of the Rev. Dr. Brown, of Haddington) and boys at work in beautifying the garden. He edits a self-supporting illustrated Sunday-school paper (*El Amigo de la Infancia*), *The Christian* (*El Cristiano*), for adults, and a Christian review (*Revista Christiana*) for the higher classes. He has compiled a Spanish hymn-book (*Saltero y Arpa*), and translated for it some of the most familiar English and German hymns. He derives the support for these benevolent enterprises from friends in Germany, Holland, England and the United States.—*Rev. Dr. Philip Schaff*.

THE IMMOVABLE KINGDOM.

THE Roman emperors are dead ; the great Augustus could not preserve his empire from destruction after he was gone ; the detestable Nero is remembered only to be execrated. But Paul of Tarsus is not dead. He lives in all the Churches of Christendom to-day. He is revered by thousands and by millions as a great teacher. The Kingdom he helped to establish is stronger now than when he was on earth—a kingdom which cannot be moved. Multitudes of Gentiles thank the great Apostle to the Gentiles for his sufferings and courage and martyrdom. And in the last great Day, myriads of souls will thank him for that life and those words which taught them the forgiveness of sin through Jesus of Nazareth, the Messiah of the world.—*From "A Year with St. Paul," by Charles E. Knox.*

STRANGE AFRICAN SUPERSTITIONS.

DR. INGHAM, the Bishop of Sierra Leone, in a recent visit to Abbeokuta, had ocular demonstration of some of the very strange, superstitious customs of the people: "A few days after our arrival 'Oro' was proclaimed. You are no doubt familiar with the allusion. When 'Oro' is out every female must be in. If a woman is found outside she is executed, and no influence can save her. It seems that 'Oro' is proclaimed whenever the men want to be rid of the women. 'Oro' is a system of native police. Mr. Wood was most careful to put up mats around the piazza to shut out every possible chance of Mrs. Ingham, or Eliza, her maid, seeing outside. He said that there were always evil-disposed people who would be glad to make accusation if any ground were given. This, however, only lasted for one day.

"The other custom I will allude to is one connection with the god (?) Shango. We had a thunder-storm, and a house near us was struck, and instantly every avenue was thronged with spoilers from every part of the town hurrying to finish what Shango had begun. In the crowds at intervals we saw the wives of Shango, distinguished by large helmets, made artistically of cowries, on their heads. These were licensed to be the first in the thieving, and thus we saw with our own eyes what heathenism teaches even in Abbeokuta on the subject of man's duty

toward his neighbor. I am afraid the unfortunate occupiers of the house that was struck were stripped of everything they possessed."

GENEROUS GIVING.

I HAD charge of a parish once, not a strong one. For sixteen years that small parish averaged only about 100 communicants, beginning with forty-five, and when I gave up the charge having 155, an average of about 100 communicants. That parish gave to Domestic Missions in this country, year after year, \$800 ; eight dollars to each communicant, year after year. This small parish, year after year, gave eight dollars for each communicant, which would make in the communion of the American Church a sum amounting to \$3,200,000. And we gave to Foreign Missions too ; gave to hospitals, to the aged and infirm, to the college fund, and all other charities that this Church has organized and appointed.—*Bishop Dunlop.*

REGARD FOR A FAITHFUL MISSIONARY.

MOST pleasing evidence of the regard in which a faithful missionary is held has been given quite recently in the case of the Rev. Joseph T. Noyes, of the Madura mission. Stricken down by a severe illness, he was remembered in prayer not only by his own mission circle but by many English friends as well. He soon had tidings from all parts of the mission-field that the native Christians in numbers of churches were praying for him. Prayer was offered in his behalf, unsolicited, in the English Episcopal Church. Special interest was shown toward him by the venerable Bishop Caldwell, who said that the recovery of Mr. Noyes seemed to him a miracle in answer to prayer. Such experiences are a part of the compensations realized on mission ground, and draw Christian hearts into closer union with each other and with the one Lord.—*Missionary Herald (Congregationalist).*

LIVINGSTONE'S FAITHFULNESS.

FROM his earliest years, whatever Dr. Livingstone undertook to do, he wished to do well. In his childhood and youth, he was a diligent and persevering student. In his first voyage he spent much time with the captain, learning how to take solar and

lunar observations ; and before starting on his first long journey, he took further lessons of the Astronomer Royal at Cape Town. Before he went out as a missionary it had been said of him, "Fire, water, stone wall, would not stop Livingstone in the fulfilment of any recognized duty."—*Rev. William Hurlin.*

EXTENT OF HUMAN UNBELIEF.

WE shall do well to remember this, if we ever try to do good to others in the matter of religion : We must not be cast down because our words are not believed, and our efforts seem thrown away. We must not complain of it as a strange thing, and suppose that the people we have to deal with are peculiarly stubborn and hard. We must recollect that this is the very cup of which our Lord had to drink, and like Him we must patiently work on. If even He, so perfect and so plain a teacher, was not believed, what right have we to wonder if men do not believe us? Happy are the ministers and missionaries and teachers who keep these things in mind! It will save them much bitter disappointment. In working for God, it is of first importance to understand *what we must expect in man*. Few things are so little realized as the extent of human unbelief.—*Bishop Ryle.*

OH, how many a glorious record
Had the angels of you kept!
Had you *done* instead of doubted,
Had you *run* instead of crept!

It is not the world (even within the pale of the Church), but the true believers in the Church, who must carry on missions.—*Christlieb.*

WHAT dost thou? Go on thy way,
Thy work thy Lord providing,
Thy strength conferring day by day,
Thy steps His Spirit guiding.
—*George H. Babcock.*

FRAGMENTS.

— The Church of England has nine mission stations along the Panama canal.

— Lady Dufferin is now paying the expenses of several persons studying in America for mission work in India.

— The converts of the Chinese Presbyte-

rian mission at San Francisco gave last year \$91 to Home Missions, and \$158 to Foreign Missions.

— The president of the Church Missionary Society of England, Captain the Hon. Francis Maude, R.N., died on Saturday, October 3d last.

— The Gleaners' Union, for prayer and work for missions, which was organized in England a few months ago, numbered 1,144 members on the 14th of last October.

— The Chinese government has paid \$10,000 to the Canada Presbyterian mission in Formosa for property destroyed in the Franco-Chinese war. China has no grievance against Canada.

— The London Society for Promoting Christianity amongst the Jews, which is supported by the members of the Church of England, has twenty-five ordained missionaries and 116 assistants.

— The students of the four Scotch universities have decided to support a mission to the heathen, in imitation of the action of the English universities. They have selected north-eastern India for their field.

— On September 21st a party of twenty-seven friends of the Church Missionary Society, in England, met by invitation in a hop-garden, for an afternoon's hop-picking. The money earned was given to the Church Missionary Society.

— A recent telegram to London from Zanzibar stated that the Rev. R. P. Ashe, a missionary of the Church Missionary Society, had been dismissed from Uganda by the king who murdered Bishop Hannington, and that Mr. Mackay, a lay worker, had been forcibly detained.

— A Christian woman in Maine who died recently, had been in the habit for some years of selling the milk from her one cow which the family did not require. The amount received she deposited in a savings bank, and requested while dying that it be given to Foreign Missions. It came to \$300.

— Only a few months ago the present lieutenant-governor of Bengal, Sir Rivers Thompson, said : " In my judgment, Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviors of the empire."

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

TO DIOCESAN OFFICERS.

THE monthly meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, *December 30th*, at 10.30 A.M., in Room 21 Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY, *Secretary.*

DAY OF INTERCESSION.

AT the adjourned meeting of diocesan officers, held in Chicago, on October 23d, the subject of a Day of Intercession for missions was brought forward, introduced by a letter received from a member of the Long Island Branch of the Auxiliary. The general desire expressed by those present, that such a day might be appointed, we feel sure has been shared by many others of the Auxiliary, and we know that it has caused satisfaction and pleasure to our Branches to learn that the eve of St. Andrew's, November 29th, has been appointed by the authorities of the Church. Year by year as the Day of Intercession comes, let us pray earnestly for a blessing upon our missions and missionaries, and a great increase of interest, of workers and of gifts. United prayer, we may rest assured will be strong and effective, and will prevail with a loving God.

OFFERING AT GENERAL MEETING.

THE offering made at the service preceding the general meeting of the Auxiliary, in Chicago, October 7th, amounted to \$82.71. At an adjourned meeting of diocesan officers, held October 23d, it was resolved that this sum be given to the Bishop of Florida, for work among the colored people in his diocese. The Bishop stated that the amount would be used toward the building of a church for these people at Key West.

MEETINGS.

SINCE the beginning of the new missionary year the Secretary of the Auxiliary has made a number of visits of special interest.

Early in September she had the pleasure of being present in Montreal, when the Auxiliary connected with the Church of England in Canada was finally established. After fifteen months of great and persevering effort on the part of a few earnest women of the provinces, this happy result was attained, and the Secretary could not help the cheering remembrance that our own Auxiliary was not obliged to pass through this anxious experience, but was the thought and project of the Board of Missions itself, who brought it to the notice of the women of the Church, calling them to undertake this organized service. The Canadian

Auxiliary has our best wishes, and we hope to share often in each other's interests, which, indeed, are common interests all over the Christian world.

The general meeting of our Auxiliary was described in the November SPIRIT OF MISSIONS.

While in the West the Secretary attended gatherings of the Chicago, Missouri, and Southern Ohio Branches, and other meetings, not diocesan in character, in Milwaukee, Indianapolis, Louisville, and South Dakota, besides a few in parishes and Church schools. Since her return she has visited Rhode Island and attended the triennial meeting of the Connecticut Auxiliary.

These occasions were of great and varied interest, from the little gathering of fifty or sixty Indian women in Harrison Hall at Yankton Agency, to the great assembly of over 1,200 persons in Trinity Church, New Haven. Small and great we have called these meetings, and yet, when we compare the strength of the Church in Connecticut and in the Niobrara Deanery of South Dakota, we may find that, in proportion to their relative numbers, the meeting at Yankton Agency was as large as that in New Haven.

There the women had come from Santee and Lower Brulé and Sisseton and other stations. They brought the story of work done for their different missions, while from the society at Pine Ridge came the sum of ten dollars, sent by the hands of their native Deacon, the Rev. Amos Ross, to be placed at the disposal of the women present, and voted upon by them for use in some portion of the mission field of South Dakota.

Since this meeting the Bishop has appointed two secretaries for his jurisdiction, one for the Eastern and one for the Western or Niobrara Deanery, and we are glad thus to be enabled to welcome a South Dakota Branch of the Auxiliary.

In Chicago a marked feature of interest was an address from Mr. Cornelius Hill, an Indian sachem, deputy to General Convention from the diocese of Fond du Lac—the first Indian ever sitting in convention as deputy from a diocese. In Christ Church, St. Louis, the new Bishop of Missouri for the first time met the women of that Branch in the largest meeting which they have yet had there. In Cincinnati a series of missionary services was held, beginning Wednesday evening, November 3d, and continuing with a Celebration of Holy Communion Thursday morning, the diocesan meeting on that afternoon, and evening service following, addresses being made at the evening meetings by four of the Domestic Missionary Bishops, the Rev. T. S. Tyng of Japan, and Mr. Robert Graham of the Church Temperance Society. In Rhode Island the members of the Auxiliary showed their usual warm interest, over 100 going by train from Providence to the meeting at Woonsocket. We would commend to other Diocesan Branches the plan carried out in this, of holding meetings two or three times in the year in the smaller places of the diocese which delegates from the largest and strongest parishes attend with interest.

In Connecticut the year of General Convention is always marked by an unusually large and spirited meeting, and this year it was more than ever inspiring. The officers assembled at two o'clock on Tuesday, November 16th, for the transaction of business, pledging \$3,000 to the work of the coming year. In the evening they met at a reception given to the visiting Bishops by the Young

Men's Guild of Trinity parish. The next morning, after Holy Communion at nine o'clock, the reports were read and various letters from different missionaries in whom they have especial interest, after which an address was made by Bishop Morris. Bishops Elliott, Paddock and Dunlop spoke in the afternoon, and Bishops Brewer, Walker and Garrett in the evening, while their own Bishop cheered them with his inspiring and sympathetic presence and earnest words.

Reports have also been received of other large and interesting meetings which the Secretary could not attend, of the Ohio and Pittsburgh, and Northern New Jersey, and Long Island and Massachusetts Branches, all greatly enjoyed by those who were present.

The hospitality shown at these various meetings is bounteous and loving, the spirit that animates them is one of growing earnestness. We believe that by their means scattered members of different parishes are brought together and see by visible proof that they are members of a common diocese, and hearing from the missionaries, come to feel more and more that they are one in a common Church.

THE WOMAN'S AUXILIARY IN AFRICA.

BISHOP FERGUSON writes to the Secretary of the Board of Managers: "I have collected seventy-five dollars from St. Mark's Church for the first half-year's instalment on the pledge. You may have this amount entered in the treasurer's books to our debit on account of the current expenses of the Bohlen Stations.

"The ladies of the Church have organized themselves into a society called 'The Woman's Auxilary of St. Mark's Church, Cape Palmas,' and have gone to work in real earnest to help the cause. They are now engaged in making up garments for the scholars just from heathenism up the Cavalla River."

CHINA.

ST. JOHN'S COLLEGE, SHANGHAI.

September 29th, 1886.

OUR place is looking very charming now, as indeed it has done all summer, for we seldom know drought here, and the rains, which have been rather in excess this year, have kept everything perfectly green.

The cotton crop, which is a very important one in this region, will be rather poor, as there was too much rain just as the flowers were in bloom; but such as it is, it is now being gathered by the women and little girls of the farms. The bolls open gradually and the cotton is then ready to be gathered. Every day they must walk over the same ground to gather what has opened up through the night. They wear aprons with deep pockets in them for the purpose. They carry it home, take out the seeds, card, spin, and weave it into cloth which, notwith-

standing the cheapness of imported cloth, is preferred before it for its durability. The other crop now in the ground and ready to be gathered is the rice crop—also one of beans, both of which are heavy ones.

The country for miles around us is one vast plain, no elevation of ground except the grave mounds which are scattered in every direction, the fields being cultivated all around them. Each family buries on its own land. As there are no fences anywhere to separate the fields, the whole plain looks like a vast garden. Here and there will be seen a clump of trees, which means that a hamlet is nestled under their shade. The great water-way between Shanghai and Soochow, and beyond that to the interior cities, passes our place, indeed almost around us. When the tide is full it is really a beautiful sight to see hundreds of their quaint-looking boats, with still quainter-looking sails,

passing by, for with fair wind and tide they go very rapidly. The telegraph poles, which we put up in 1881, follow the course of this stream, but no other evidence that foreigners dwell in the land is to be seen. Occasionally a steam whistle from some little tug which is propelling a mandarin's boat disturbs the stillness, but no sound of street-car or distant locomotive has yet been heard.

Five miles from the foreign settlement we are quite in the country and it ought to be healthy, but near us are horrid ponds over which we have no control, and as they are all in front of us the south wind brings the malaria from them to us. There is more or less of this disease in the schools, and indeed, there have been cases of cholera in the village at our gate, and three children died of it last week.

To show you how slowly they take to any foreign thing, I will tell you how it was in their case. We have used for many years a most valuable remedy called "Sun Cholera Mixture," so called because it was first published in the New York *Sun* during the cholera of 1832. It is equal parts of five tinctures, viz.: opium, capsicum, camphor, peppermint and rhubarb. The dose is ten drops in a little sweetened water (just enough to enable you to swallow it). This would be sufficient to cure any ordinary attack, but for great pain like real cholera, fifteen to twenty drops may be given. We had it published in the papers here many years ago, and now all the chemists have it for sale. We, that

is Mr. Thomson and I, have always kept our stations supplied with it, and told our helpers to let all their friends and neighbors know of it. Last year, it seems that Mrs. Yen cured one of these that have recently died, but this year they never told her of the child's illness. In some cases they send for it when too late, and then if the medicine fails, they say we foreigners killed the person. Both Mrs. Yen and Mrs. Kōh keep it in their houses and do much good with it. Excuse so long a dissertation on this subject. I wish some one would send me two or three pounds of each of these tinctures. I want a supply for our own distribution. If you know of any generous-minded body who would be thus disposed, please send it to us in time for next summer.

You inquire about the Rosa Sayres school. Mr. Thompson and I were there about ten days ago, and I have since written to the ladies of Calvary Church about it. We found only eight pupils, three of the others being sick. There cannot possibly be much to report about such schools. The children never ask any questions, and there is really nothing to say of such more than that this one is reading in St. Matthew, the other one in the Acts, etc. As the weather grows cooler I hope to get there oftener, but we are so far from all Mr. Thomson's out-station work that I can but seldom get around with him. There is no public conveyance to take us about, and we have the use of a carriage only one day in the week.

HAITI.

LETTER FROM THE REV. A. BATTISTE.
PORT-AU-PRINCE, October 10th, 1886.

I BEG to acknowledge the receipt of \$24.87 for my schools, and seventy Prayer Books for use in the congregation, and to express my most sincere thanks for the unexpected but none the less acceptable gifts.

The delay in acknowledging them was not from indifference, but from the fact that I did not know whom to thank, until I received last month's SPIRIT OF MISSIONS. The books were also received by the same steamer. Part of the amount has been expended in purchasing books, very much needed for the children, and the remainder, ten dollars, I shall give to the teachers.

Our schools, one at each station where we

have established chapels—Bigonie, Buteau, and at Petit Harpon—averaging from eighteen to twenty-five enrolled scholars, are as yet in an imperfect state of organization, for want of means for paying a teacher who could devote himself to the work. At present, the children, some of them coming four or five miles' distance, come every morning about seven o'clock, receive two hours' instruction, and return home to assist their parents in such household duties as they are able, or help weeding in the fields, planting or gathering coffee, according as the need may be, or the season. The teacher is thus left free to occupy himself with his own affairs. Some of the children who reside near by return about sunset, and are again

given about an hour's instruction. Yet with this imperfect system we foresee great advantages in the future for our work, for through our day-schools we are enabled to reach some children who would otherwise be inaccessible to our teaching, either from the indifference or antipathy of their parents to our Church; yet they do not refuse to avail themselves of the means of educating their children thus afforded them. And we have no doubt, from past experiences of this kind, that from among these children, thus

brought under the influence of our Church's teaching in the day-schools, we will gather a harvest that will amply repay our labors and efforts. So we are cheered in our struggle with the assurance that this bread cast upon the waters, we shall find after many days.

Repeating my thanks and those of the parents and the congregation of the Church of the Good Shepherd, we all join in praying our Heavenly Father to bless and keep you all, now and evermore.

ACKNOWLEDGMENTS.

OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of R. FULTON CUTTING, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from October 1st to November 1st, 1886.

ALBANY—\$71.90

Ballston Spa—Christ Church.....	15 75
Cooperstown—Christ Church, Indian and Colored.....	32 83
Plattsburgh—Trinity Church.....	4 83
Troy—St. Barnabas', Foreign.....	18 49

CALIFORNIA—\$25.00

"Cash," Indian, \$10; Colored, \$5; Cape Mount School, \$10.....	25 00
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CENTRAL NEW YORK—\$77.50

Guilford—Meeting of Wo. Aux., Sp. for Domestic Contingent Fund.....	2 50
Rome—Zion, "Helping Hand" Society, for "Helping Hand" Scholarship, Emma Jones School.....	40 00
Utica—Grace, Domestic.....	35 00

CENTRAL PENNSYLVANIA—\$216.39

Harrisburg—St. Paul's, Domestic, \$2; Foreign, \$2.....	4 00
Lebanon—St. Luke's, Domestic.....	185 29
Scranton (Green Ridge)—Church of the Good Shepherd, S. S., for St. Paul's School, South Dakota.....	5 00
South Bethlehem—Church of the Nativity, Domestic.....	22 10

CHICAGO—\$728.62

Chicago—Church of Our Saviour.....	37 70
St. Clement's, Wo. Aux.....	20 00
St. James', "House of Bishops' Communion Service".....	19 41
St. Mark's, Sp. for Bishop Thompson's work Trinity Church, Foreign, \$203 43; Sp. for Bishop Brewer (including through Wo. Aux., \$50), \$250.....	453 43
"L." for "H." Scholarship, Cape Mount School.....	25 00
Elgin—Branch Wo. Aux.....	10 00

Evanston—St. Mark's, for Bishop Quintard's Colored work.....	29 65
Joliet—Branch Wo. Aux.....	20 00
La Grange—Branch Wo. Aux.....	20 00
Sycamore—Branch Wo. Aux., Domestic.....	5 00

CONNECTICUT—\$67.10

Hartford (West)—St. James', Indian and Colored.....	7 10
Marbledale—"J. W.," Domestic.....	5 00
New Haven—Ascension, through Wo. Aux., Mite Chests, Domestic, \$7.26; Missionary Boxes, Foreign, \$4.74.....	12 00
Trinity Church, through Wo. Aux., Sp. for Christmas gifts for Miss Spencer's boys.....	5 00
Yalesville—St. John Evangelist, Domestic, \$6.50; Foreign, \$6.50.....	13 00
Miscellaneous—"Cash," Foreign.....	25 00

EAST CAROLINA—\$2.75

Aurora—Mission.....	1 00
Bayboro—Mission.....	1 75

EASTON—\$51.31

Cecil Co. (Elkton)—Trinity Parish.....	5 20
Kent Co.—Emmanuel Church.....	7 50
Shrewsbury Parish, Grandchildren of the late Bishop Boone, for "Bishop Boone Memorial" Scholarship, Bishop Boone Memorial School.....	20 00
Talbot Co.—All Saints'.....	13 61
Miscellaneous—"Coventry".....	5 00

FOND DU LAC—\$3.45

Oneida—Hobart Church.....	3 45
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INDIANA—\$5.10

Cannellton—Mr. Edwin G. Hunter.....	1 10
Michigan City—Trinity Church, Mrs. Mary Reese.....	4 00

IOWA—\$5.75

<i>Burlington</i> —Christ Church, Domestic, \$2.50;	
Foreign, \$2.50	5 00
<i>Indianapolis</i> —"Cash," for freight to Africa	75

KANSAS—\$26.00

<i>Topeka</i> —Grace, Domestic, \$13; Foreign, \$13	26 00
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KENTUCKY—\$29.02

<i>Louisville</i> —St. Andrew's, S. S., for "St. Andrew's S. S. No. 1" Scholarship, Cape Mount School	25 00
<i>Versailles</i> —St. John's, S. S.	4 02

LONG ISLAND—\$382.16

<i>Brooklyn</i> —Holy Trinity Church, Mrs. Jacob Cole, \$25; Miss Kittle Cole, \$5; Sp. for Miss Skellie's salary	30 00
Miss Messenger, through Wo. Aux.	2 00
<i>Little Neck</i> —Zion, Colored, \$81.25; Sp. for Rev. W. E. Webb, \$25	106 25
<i>Rockaway</i> —Trinity Church, Foreign	18 91
<i>Roslyn</i> —Trinity Church, Rev. W. S. Boardman	15 00
<i>Miscellaneous</i> —"M. M. M.," Domestic, \$100; Indian, \$50; Colored, \$50	200 00
Branch Wo. Aux., Sp. for Rev. J. T. Gibson	10 00

MAINE—\$2.25

<i>Newcastle</i> —St. Andrew's	75
<i>Wiscasset</i> —St. Philip's	1 50

MARYLAND—\$34.16

<i>Baltimore</i> —St. Mark's, Domestic, \$3.38; Foreign, \$1.20	4 58
<i>Baltimore Co. (Towsontown)</i> —Trinity Church, S. S., for "Dr. Hoff" Scholarship, Hope School, South Dakota	17 18
<i>Harford Co. (Darlington)</i> —Grace, S. S.	5 00
<i>Howard and Anne Arundel Cos.</i> —Trinity Church, Foreign, \$3; S. S., \$4.40	7 40

MASSACHUSETTS—\$331.69

<i>Boston</i> —Emmanuel Church, for Africa	100 00
(<i>Highlands</i>)—St. James', Mite Chests	2 43
(<i>Charlestown</i>)—St. John's, for "St. John's" Scholarship, Cape Mount School, \$13; "A Member," for Colored, \$5	18 00
(<i>Jamaica Plain</i>)—St. John's, Sp. for Bishop Whipple	50 00
(<i>South</i>)—St. Matthew's, through Wo. Aux., Sp. for Jaffa	25 00
<i>Cambridge</i> —St. James', through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka	10 00
St. Peter's, through Wo. Aux., for "Apthorp" Scholarship, St. Agnes' School, Osaka	10 00
Wo. Aux., "A Member," Sp. for Tokio Hospital	1 00
<i>Dedham</i> —Church of the Good Shepherd, through Wo. Aux., Sp. for Tokio Hospital, \$10; S. S., for "Good Shepherd" Scholarship, Emma Jones School, \$10	20 00
<i>Fitchburg</i> —Christ Church, Indian and Colored	18 48
<i>Holyoke</i> —St. Paul's, Indian	9 13
<i>Haverhill</i> —Trinity Church, Domestic	36 98
<i>Lawrence</i> —Grace, Domestic	10 00
<i>Newton (Lower Falls)</i> —"Friends," through Wo. Aux., Sp. for Tokio Hospital	1 80
Wo. Aux., "A Member," Sp. for Tokio Hospital	1 25
<i>Quincy</i> —Christ Church, "A Member," thro' Wo. Aux., Sp. for Rev. A. H. Vinton	1 00
<i>Somerville</i> —Mr. R. H. Gibby	1 00
<i>Worcester</i> —St. John's	11 73

<i>Miscellaneous</i> —S. S. Penny Collections, through Wo. Aux., Sp. for Rev. Mr. Battiste	3 89
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MINNESOTA—\$46.50

<i>Faribault</i> —St. Mary's Hall, for "Cornelia Whipple" Scholarship, St. Mary's Hall, Shanghai, \$40; Sp. for Beneficiary on Scholarship, \$6.50	46 50
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MISSOURI—\$6.00

<i>Chillicothe</i> —Rev. J. H. Waterman	1 00
<i>St. Louis</i> —Church of the Good Shepherd, Domestic	5 00

NEBRASKA—\$20.00

<i>Crete</i> —"J. M. S.," through Wo. Aux.	20 00
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NEW HAMPSHIRE—\$35.66

<i>Concord</i> —St. Paul's, Domestic, \$11.45; Foreign, \$9.40	20 85
<i>Exeter</i> —Christ Church, Domestic, \$9.91; Foreign, \$4.90	14 81

NEW JERSEY—\$15.75

<i>Elizabeth</i> —Christ Church, "A Member," Domestic	2 00
<i>Rahway</i> —St. Paul's Guild	13 75

NEW YORK—\$705.66

<i>Barrytown</i> —St. John the Evangelist's	25 00
<i>Fishkill</i> —Trinity Church, Domestic	21 00
<i>Matteawan</i> —St. Luke's	7 50
<i>New York</i> —Calvary, S. S., Lenten offering, Grace, Miss Laight, Domestic	176 89
(<i>Harlem</i>)—Holy Trinity Church, through Wo. Aux., Sp. for Domestic Contingent Fund	10 00
St. Clement's, Domestic	22 50
St. Esprit, Domestic, \$25; Foreign, \$25	26 50
St. Thomas', through Wo. Aux., for Scholarship, Hope School, South Dakota	50 00
Mrs. M. A. Duane, for "Howard Duane Memorial" Scholarship, St. Timothy's School, Osaka	60 00
"A Friend," through Wo. Aux., Sp. for Domestic Contingent Fund	20 00
<i>Portchester</i> —St. Peter's, through Wo. Aux., for Japan	25 00
<i>Poughkeepsie</i> —St. Paul's, through Wo. Aux., Sp. for Rev. J. W. Cook, for harness	15 00
Branch Wo. Aux., for salary of woman teacher in Indian field	25 00
<i>Rye</i> —Christ Church, through Wo. Aux., Sp. for Rev. E. Wickens, Northern Texas	41 01
<i>Sing Sing</i> —Trinity Church	83 10
<i>Tuxedo Park</i> —Mission	57 40
<i>Yonkers</i> —St. John's	10 16
<i>Miscellaneous</i> —"S.," through Wo. Aux.	20 00
	10 00

NORTH CAROLINA—\$6.45

<i>Blowing Rock</i> —Mission	5 00
<i>Pittsboro</i> —St. James'	1 45

NORTHERN NEW JERSEY—\$264.79

<i>Bergen Point</i> —Trinity Church, Domestic, \$39.16; "A Member," through Wo. Aux., Sp. for Scholarship, Salt Lake City, \$10	49 16
Mrs. Elizabeth Parker, for China	1 00
<i>Orange</i> —Grace	93 14
Mrs. F. C. Henderson, Sp. for "Alfred Biddle Memorial" Scholarship, St. Mary's Orphanage, Shanghai	15 00
(<i>South</i>)—"Miss S.," for "Mary Kent" Scholarship, St. Mary's School, South Dakota	45 00
<i>Paterson</i> —St. Paul's	61 49

OHIO—\$127.69

<i>Cleveland</i> —St. Paul's, Foreign	93 69
<i>Sandusky</i> —Grace, through Wo. Aux., for Colored Schools in Georgia	25 00
<i>Toledo</i> —Grace	9 00

In the October SPIRIT OF MISSIONS \$53.50, credited to Bethany Colored Guild, Topeka, Kansas, should have been credited to Bethany College Guild.

PENNSYLVANIA—\$1,581.91

<i>Clifton Heights</i> —Rev. D. M. Bates, for "Josephine Russell Bates" Scholarship, Emma Jones School.....	12 00
<i>Morton</i> —Atonement, Summer Infant School, Foreign.....	75
<i>Philadelphia (Northern Liberties)</i> —St. John's, Domestic, \$3.91; Foreign, \$3.91.....	7 82
<i>(Francesville)</i> —St. Matthew's, Foreign.....	31 96
<i>(Chestnut Hill)</i> —St. Paul's, Domestic.....	285 27
<i>(Oxford)</i> —Trinity Church, S. S., for Bishop Hare's work.....	39 11
<i>Miscellaneous</i> —"E. W. B.," for endowment of "Thomas Balch In Memoriam" Scholarship, St. Mary's School, South Dakota.....	1,200 00
Mrs. James L. Bispham, through Wo. Aux.....	5 00

PITTSBURGH—\$22.37

<i>Franklin</i> —St. John's, Mrs. Baum, Foreign, \$1; S. S., Indian, \$6.83; Colored, \$4.54.....	12 37
<i>Miscellaneous</i> —Bishop Whitehead, through Wo. Aux, Sp. for "Little Mary" Scholarship, Shoshone Agency.....	10 00

QUINCY—\$8.97

<i>Griggsville</i> —St. James', Domestic.....	3 00
<i>Rock Island</i> —Trinity Church, St. Paul's Guild.....	5 97

RHODE ISLAND—\$8.50

<i>Barrington</i> —St. John's, of which Foreign, \$1.....	2 10
<i>Providence</i> —St. Stephen's.....	1 40
St. John's, "A Lady".....	5 00

SOUTH CAROLINA—\$23.60

<i>Cheraw</i> —St. David's, "T.," Indian, \$5; thro' Wo. Aux, Sp. for support of a baby in St. Mary's Orphanage, Shanghai, \$10.....	15 00
<i>Pendleton</i> —St. Paul's, Domestic.....	5 60
<i>Ridgeway</i> —St. Stephen's.....	3 00

SOUTHERN OHIO—\$5.58

<i>Worthington</i> —St. John's, Foreign.....	5 58
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TENNESSEE—\$14.33

<i>Memphis</i> —St. Mary's Cathedral.....	14 33
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TEXAS—\$40.00

"A Friend," through Wo. Aux., for Japan, \$20; Africa, 10; Sp. for Bishop Walker's Indians, \$10.....	40 00
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VERMONT—\$197.00

<i>Middlebury</i> —Estate of Mrs. E. H. Platt, Interest, Domestic, \$86; Foreign, \$86.....	172 00
<i>Rutland</i> —Mrs. H. H. Baxter, through Wo. Aux., for Colored Schools in Georgia.....	25 00

VIRGINIA—\$231.49

<i>Alexandria Co.</i> —St. Paul's, "A Member," Domestic, \$20; Foreign, \$20.....	40 00
<i>Amherst Co.</i> —Ascension, for Japan.....	11 25
<i>Culpeper Co. (Rapidan)</i> —Mrs. Grisman, Foreign.....	1 00
<i>Fairfax Co.</i> —"Seminary Hill" Ladies' Missionary Society, Sp. for Rev. H. D. Page.....	33 00

In the October SPIRIT OF MISSIONS \$378 acknowledged as received from Estate of Mrs. Julie S. Shaw, Providence, R. I., should have been Wickford, R. I.

<i>Hanover Co.</i> —Fork Church, Foreign.....	10 44
<i>Henrico Co.</i> —St. John's, Domestic, \$2.86; Foreign, \$2.87.....	5 73
<i>James City Co.</i> —Christ Church, Mrs. R. M. Smith, \$12; the Misses Smith, \$5.....	17 00
<i>Norfolk Co.</i> —St. Luke's.....	112 07
<i>Stafford Co. (Richland)</i> —Through Wo. Aux., Sp. for Christmas gifts for Indian Missions.....	1 00

WESTERN MICHIGAN—\$15.00

<i>Allegan</i> —Church of the Good Shepherd, thro' Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	5 00
<i>Greenville</i> —St. Paul's, through Wo. Aux., for Miss Riddick's salary.....	5 00
<i>Hastings</i> —Emmanuel Church, S. S., thro' Wo. Aux., for "Bishop Gillespie" Scholarship, St. Margaret's School, Tokio.....	5 00

WESTERN NEW YORK—\$320.04

<i>Buffalo</i> —St. Paul's, Domestic.....	43 28
A Member of the Wo. Aux., Colored.....	5 00
<i>Clyde</i> —Christ Church, through Wo. Aux., for Hope School, South Dakota.....	2 50
<i>Dansville</i> —St. Peter's, Domestic.....	2 75
<i>Olean</i> —St. Stephen's, through Wo. Aux., for Hope School, South Dakota.....	10 00
<i>Palmira</i> —Zion, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>Rochester</i> —St. Luke's, China, \$44.10; Domestic (including through Wo. Aux., \$132.35), \$167.41.....	211 51
St. Paul's, Meeting of Wo. Aux., for Hope School, South Dakota, \$20; Educational Fund, \$10; Foreign Missionaries' Fund, \$10.....	40 00

WEST VIRGINIA—\$14.40

<i>Parkersburg</i> —Trinity Church.....	14 40
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WISCONSIN—\$90.00

<i>Milwaukee</i> —St. Paul's, Domestic, \$45; Missions in Tokio, Japan, \$45.....	90 00
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COLORADO—\$15.40

<i>Colorado Springs</i> —Grace, S. S.....	10 90
<i>Miscellaneous</i> —Branch Wo. Aux.....	4 50

UTICA AND IDAHO—\$30.00

<i>Salt Lake City</i> —St. Mark's, Good Shepherd Guild, for "Putnam" Scholarship, Cape Mount School.....	25 00
<i>Boise City</i> —Woman's Auxiliary.....	5 00

WASHINGTON TERRITORY—\$20.29

<i>Vancouver</i> —St. Luke's, Domestic, \$10.15; Foreign, \$10.14.....	20 29
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MISCELLANEOUS—\$2,775.18

Interest, Domestic, \$1,296.70; Foreign, \$1,471.48.....	2,768 18
"Ministering Children's League," through Wo. Aux., Sp. for Christmas gifts for Miss Spencer's boys.....	5 00
"A Friend," through Wo. Aux., Colored, \$1; Foreign, \$1.....	2 00

Receipts for the month.....	8,702 61
Amount previously acknowledged.....	4,006 80
Total Receipts since September 1st, 1886.....	\$12,709 41